SHREE BRAHMA-SAMHITĀ

SIDDHĀNTA SARASWATI

ALL GLORY TO GURU GAURANGA

SHREE BRAHMA-SAMHITĀ

(FIFTH CHAPTER)

WITH COMMENTARY

BY

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AND

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श्रीश्रीगुरुगौराङ्गौ जयतः

शताध्यायात्मिका

श्रीश्रीब्रह्मसंहिता

(पञ्चमाध्यायमात्रम्)

कलियुगपावन-स्वभजन-विभजन-प्रयोजनावतारि-श्रीकृष्णचैतन्याम्नाय-
तृतीयाधस्तन-पुरुषराजेन श्रीविश्ववैष्णवराजसभा-सभाजन-
भाजन-श्रीरूप-सनातनानुशासनानुसरण-निपुण-
गणगरिष्ठेन श्रीब्रह्ममाध्वगौड़ीय-
सम्प्रदायसंरक्षकवर्येण

श्रीश्रीमज्जीव-गोस्वामि-प्रभुणा
कृतया टीकया

**श्रीकृष्णचैतन्याम्नाय-दशमाधस्तनपुरुषवर्येण श्रीब्रह्ममाध्व-
गौड़ीय-सम्प्रदायसंरक्षणाधिकृतपुरुषसम्राजा परमहंस-
परिव्राजकाचार्येण श्रीरूपानुगवर्येण ॐ**

विष्णुपादाष्टोत्तरशतश्री-

श्रीमद्भक्तिसिद्धान्तसरस्वती-गोस्वामिप्रभुणा

आङ्गलभाषानुवाद-व्याख्याभ्यां समलंकृता

गौराब्दाः ४४६

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Shree Gauḍiya Math, Bāghbāzār, Calcutta.

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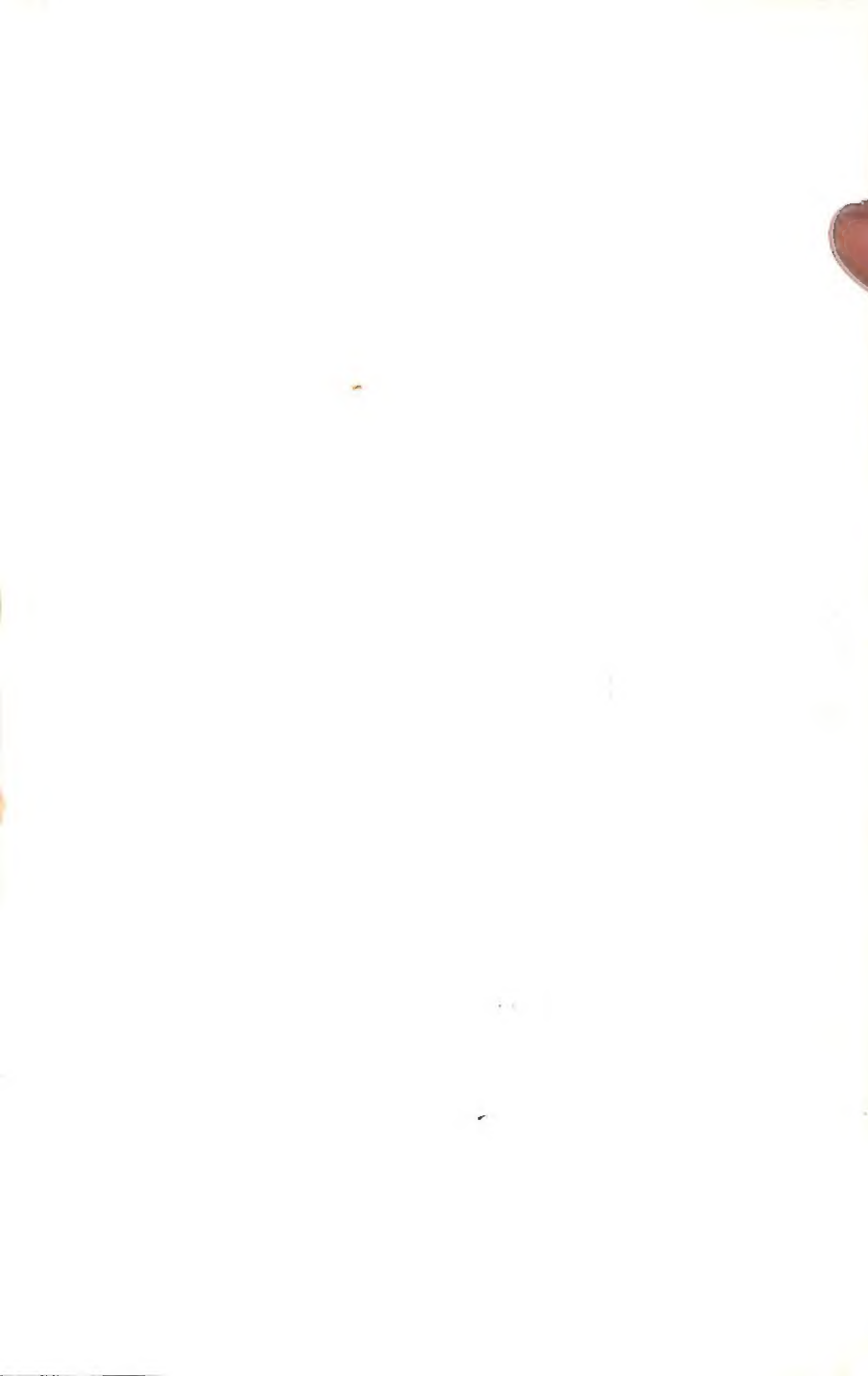
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Bhakti Siddhānta Saraswati Goswāmi

FOREWORD

The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position which is opposed to undifferenced monism. People are so much apt to indulge in transitory speculations even when they are to educate themselves on a situation beyond their empiric area or experiencing jurisdiction. The esoteric aspect often knocks them to trace out immanence in their outward inspection of transitory and transformable things. This impulse moves them to fix the position of the Immanent to an Indeterminate Impersonal Entity, no clue of which could be discerned by moving earth and heaven through their organic senses.

The lines of this booklet will surely help such puzzled souls in their march towards the Personality of the Immanent lying beyond their sensuous gaze of inspection. The very first stanza of this publication will revolutionise their reserved ideas when the

nomenclature of the Absolute is put before them as "Krishna". The speculative mind would show a tendency of offering some other attributive name to designate the Unknown Object. They will prefer to brand Him by their experience as the "Creator of this Universe", "the Entity beyond phenomena" —far off the reference of any object of Nature and void of all transformation. So they will urge that the very Fountain-Head should have no conceivable designation except to show a direction of the Invisible, and Inaudible Untouchable, non-fragrant and Unperceivable Object. But they will not desist from contemplating on the Object with their poor fund of experience. The interested enquirer will be found to hanker after the records left by erudite savants to incompatible hallucinative views of savage demonstration. In comparing the different names offered by different thoughts of mankind, a particular judge would decide in favour of some nomenclature which will suit best his limited and specific whims. The slave mentality of an individual will no doubt offer invective assertions to the rest who will be appealing to him for a revelation of his decision. To remedy this evil, the Hymns of the accepted Progenitor of the phenomena would do great help in taking up the question of nomenclature which is possessed of adequate power to dispel all imaginations drawn out of their experiencing the phenomena by their tentative exploitations.

The first Hymn will establish the Supremacy of the Absolute Truth, if His substratum is not shot by the bullets of limited Time, Ignorance and uncomfortable feeling, as well as by recognising the same as an effect instead of accepting Him as the Prime Cause. He will be satisfied to mark that the Object of their determination is the Par-excellent Supreme Lord Sree Krishna who has eternally embodied Himself in His Ever-Presence, All-Blissfull, All-Pervasive Perfected Knowledge as the very Fountain-Head of all prime causes of unending non-beginning Time, the supplying Fosterer of all entities, *viz.*, mundane and transcendental.

The subsequent lines will go to determine the different aspects of the Absolute, who are but emanations of the Supreme Fountain-Head " Krishna ", the Attractive Entity of all entities. Moreover, the derivative proclamation of the nomenclature will indicate the plane of uninterrupted, unending, transcendental felicity and the Nomenclature Himself is the Source of the two camponents which go by the names of Efficient and Material Causes. The very Transcendental Name ' Krishna ' is known as the embodiment of all the transcendental eternal *Rasas* as well as the Origin of all eclipsed conceptions of interrupted *rasas* found in the mentality of animated beings which are successfully depicted by literateurs and rhetoricians for our mundane speculation.

The verses of Brahma-Samhitā are a full elucidation of the Origination of phenomenal and noumenic conceptions. The Hymns of the incarnated Prime potency has dealt fully with the henotheistic speculations of different schools which are busy to give an outer cover of an esoteric concoction without any reference of the True Eternal Aspect of Transcendental non-transformable and imperishable manifestation of the Immanent. The Hymns have also dealt with different partial aspects of the Personality of the Absolute Who is quite isolated from the conception of the enjoyers of this phenomenal world.

A very close attention and a comparative study of all prevailing thoughts and conceptions will relieve and enlighten all—be he a materialist, a down right atheist, an agnostic, a sceptic, a naturalist, a panthiest or a pan-anthiest—busy with their knowledge of three dimensions only by their speculative exertions.

This booklet is only the fifth Chapter of the Hymns of Brahmā which were recorded in a hundred Chapters. The Supreme Lord Shree Caitanya picked up this Chapter from the Temple of Ādikeshava at Tiruvattar, a village lying under the Government of Travancore, for the assurance of all God-loving, and especially Krishna-loving, people in

this conditioned jurisdiction. This booklet can easily be compared with another book which passes by the name of Shreemad Bhāgabatam. Though it has got a reference in the pantheon of Purānas, the Bhāgavatam corroborates the same idea of this *Pancharātra*.

The devotees should consider that these two books tend to the identical Krishna Who is the Fountain-Head of all transcendental and mundane entities and has a manifestive exhibition of the plenary variegatedness.

Aspersions of calumniation are restricted in the limited world, whereas transcendence cannot admit such angularities being an angle of 180° or void of any angular discrepancies.

The publisher is carried away to the realm of gratitude when his stores of publication are scrutinised. Thākur Bhaktivinoda has given an elucidatory purport of the conception of the Most Sublime Fountain-Head of all entities in Bengali, and one of his devout followers has rendered that into English for propagatory purpose. Thanks would be pouring to Tridandiswāmi Bhakti Pradeep Teertha and Professor N. K. Sānyal, M.A. of Ravenshaw College, Cuttack, who have given facility to help the readers. The purports and the translations are traced to the backgrounds of the writings of Shreela Jeeva Goswāmi, a contemporary follower of the Supreme

Lord Shree Krishna Chaitanya. The emotional aspirations will find fair play in perusing the texts of this brochure by one and all who have any interest in pure theistic achievements. The materialistic inspection often goes on to say that the provincial conception of theism has made the depicting of trancendental unity into diverse face quite opposed to the ethical consideration of the limited region. But we differ from such erroneous considerations when we get a prospective view of the manifested transcendentality eliminating all historicities and allegorical enterprises. All our enjoying mood should have a different direction when we take into account the Transcendental Entity Who has obsessed all frailties and limitations of nature. So we solicit the happier mood of the scrutinisers to pay special attention to the importance of manifestive transcendence in Krishna.

It was found necessary to publish this small book for the use of English-knowing people who are interested in the acme of Transcendental Truths in their manifestive phases. The theme delineated in the texts of this book is quite different from the ordinary heaps of poetical mundane literature, as they are confined to our limited aspiration of senses. The book was found in the South some four centuries ago and it is again brought into light in the very same country after a long time, just like the

worshipping of the Goddess Ganges by the offering of her own water.

One of the most distinguished sons of Andhra M. R. Ry., S. R. Y. Sivarāma Prasād Bāhādur, Rājāh of Chāllāpalli, has most generously offered to bear all expenses of publication of this source-book of devotional literature from the spontaneous impulse of his pure love to the Lotus Feet of the Supreme Lord Sree Krishna Chaitanya. May the Blissings of the Lord be showered on him for serving the cause of the propagation of the Word of Krishna for the eternal benefit of all.

SHREE GAUDIYA MATH,
Calcutta, the 1st August, 1932.

SIDDHĀNTA SARASWATI.

श्रीश्रीगुरुगौराङ्गौ जयतः

॥ श्रीश्रीब्रह्मसंहिता ॥

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥ १ ॥

॥ श्रीमज्जीवगोस्वामिपाद-कृता टीका ॥

श्रीश्रीराधाकृष्णाभ्यां नमः

श्रीकृष्णरूपमहिमा मम चित्ते महीयताम् ।
यस्य प्रसादाद्व्याकर्त्तुमिच्छामि ब्रह्मसंहिताम् ॥

दुर्योजनापि युक्तार्था सुविचारादपिस्मृतिः ।
विचारे तु ममात्र स्यादृषीणां स ऋषिर्गतिः ॥

Translation.—Krishna who is known as Govinda is the Supreme God-head. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the Prime Cause of all causes. (1).

यद्यप्यध्यायशतयुक् संहिता सा तथाप्यसौ ।
अध्यायः सूत्ररूपत्वात्तस्याः सर्वाङ्गतां गतः ॥

श्रीमद्भागवताद्येषु दृष्टं यन्मृष्टबुद्धिभिः ।
तदेवात्र परामृष्टं ततो हृष्टं मनो मम ॥

यदयच्छ्रीकृष्णसन्दर्भे विस्ताराद्विनिरूपितम् ।
अत्र तत् पुनरामृश्य व्याख्यातुं स्पृश्यते मया ॥

अथ श्रीभागवते यदुक्तं, "एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्" इति, तदेव तावत् प्रथममाह,—ईश्वर इति । अत्र 'कृष्णः' इत्येव विशेष्यं तन्नाम एव—"कृष्णावतारोत्सव" इत्यादौ श्रीशुकादिमहाजन-प्रसिद्धया, "कृष्णाय वासुदेवाय देवकीनन्दनाय" इत्यादि सामोपनिषदि च प्रथमप्रतीतत्वेन, तन्नामवर्णाविर्भावकृता गर्गेण प्रथममुद्दिष्टत्वेन, तथा च मन्त्रमधिकृत्य "पयसा कुम्भं पूरयति" इति न्यायेन तत्राग्रतः पठितत्वेन,—मूलरूपत्वात् । तदुक्तं प्रभासखण्डे पद्मपुराणे च श्रीनारदकुशध्वजसंवादे श्रीभगवदुक्तौ,—"नाम्नां मुख्यतमं नाम कृष्णाख्यं मे परन्तप" इति । अतएव ब्रह्माण्डपुराणोक्त-कृष्णाष्टोत्तर-शतनाम-स्तोत्रे—"सहस्रनाम्नां पुण्यानां त्रिरावृत्त्या तु यत् फलम् । एकावृत्त्या तु कृष्णस्य नामैकं तत् प्रयच्छति ॥"

Purport.—Krishna is the exalted Supreme entity having His eternal name, eternal form, eternal attribution and eternal pastimes. The very name Krishna implies His love-attracting designation,

इत्यत्र श्रीकृष्णस्येत्येवोक्तम् । यत्त्वग्रे 'गोविन्द'नाम्ना स्तोष्यते, तत् खलु कृष्णत्वेऽपि तस्य गवेन्द्रत्व-वैशिष्ट्य-दर्शनार्थमेव । तदेवं रूढिबलेन प्राधान्यात्तस्यैव 'ईश्वरः' इत्यादीनि विशेषणानि । अथ गुणद्वारापि तद्दृश्यते ; यथाह गर्गः—

"आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥
बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥"—इति ॥

'अस्य' कृष्णत्वेन दृश्यमानस्य 'प्रतियुगं' नाना 'तनूः' अवतारान् 'गृह्णतः' प्रकाशयतः शुक्लादयो 'वर्णास्त्रयः' 'आसन्' प्रकाशमवापुः ; सत्यादौ शुक्लादिरवतार 'इदानीं' साक्षादस्यावतारसमये 'कृष्णतां गतः' एतस्मिन्नेवान्तर्भूतः । अतएव कृष्णे कर्त्तृत्वात् सर्वोत्कर्षकत्वात् कृष्णेति मुख्यं नाम ; तस्मादस्यैव तानि रूपाणीत्याह,—बहूनीति । तदेवं गुणद्वारा तन्नाम्नि प्राधान्यसूचकस्य कृष्णस्य तन्नाम्नः प्राधान्ये लब्धे—

"कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥"

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expressing by His eternal nomenclature the Acme of entity. His eternal beautiful heavenly blue-tinged body glowing with the intensity of ever-existing Knowledge has a flute in both His hands. As His

इति योगवृत्तित्वेऽपि तस्य तादृशत्वं लभ्यते । न चेदं पद्यमन्यपरम् । तदुपासना-तन्त्र-गौतमीयतन्त्रेऽष्टादशाक्षर-मन्त्रव्याख्यायां तदेतत्तुल्यं पद्यं दृश्यते—

"कृषिशब्दश्च सत्तार्थो णश्चानन्दस्वरूपकः ।
सुस्वरूपो भवेदात्मा भावानन्दमयस्ततः ॥" इति ।

तस्मादयमर्थः—'भवन्त्यस्मात् सर्वेऽर्थाः' इति भूधात्वर्थ उच्यते भावशब्दवत् । स चात्र कर्षतेरेवार्थः । गौतमीये—भूशब्दस्य सत्ता-वाचकत्वेऽपि तद्धात्वर्थः सत्तैवोच्यते । घटशब्दस्य प्रतिपाद्यमानत्वेन सह सामानाधिकरण्यासम्भवाद्धेतुहेतुमत्तावद्भेदोपचारः कार्यः । तच्चाकर्षाभिप्रायः । घटत्वं सत्ता-वाचकमित्युक्तेर्घटसत्तैव गम्यते, न तु पटसत्ता, न सामान्यसत्तेति । अथ 'निर्वृतिः' आनन्दः ; तयोरैक्यं सामानाधिकरण्येन व्यक्तम् । यत् 'परं ब्रह्म' सर्वतोऽपि सर्वस्यापि बृंहणं वस्तु तत् बृहत्तमम् । 'कृष्ण इत्यभिधीयते' ईर्यते इति वा पाठः । किन्तु कृषेराकर्षमात्रार्थकेन णशब्दस्य च प्रतिपाद्येनानन्देन सह सामानाधिकरण्यासम्भवाद्धेतुहेतुमतोरभेदोपचारः कार्यः । तच्चाकर्षप्राचुर्यार्थम् 'आयुर्घृतम्' इतिवत् । परब्रह्मशब्दस्य तत्तदर्थश्च—"बृहत्त्वाद्बृंहणत्वाच्च यद्ब्रह्म परमं विदुः" इति विष्णुपुराणात् ;

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inconceivable spritual energy is all- extending, still He maintains His all-charming medium size by His qualifying spiritual instrumentals. His all-accommodating supreme subjectivity is nicely

"अथ कस्मादुच्यते ब्रह्म बृंहति बृंहयति" इति श्रुतेश्च। एवमेवोक्तं बृहद्गौतमीये—

"कृषिशब्दो हि सत्तार्थो णश्चानन्दस्वरूपकः।
सत्ता-स्वानन्दयोर्योगात् तत् परं ब्रह्म चोच्यते॥" इति।

अद्वयब्रह्मवादिभिरपि सत्तानन्दयोरैक्यं तथा मन्तव्यम्। शाब्दिकै-र्भिन्नाभिधेयत्त्वेन प्रतीतेः सत्ता-शब्देन चात्र सर्वेषां सतां प्रवृत्तिहेतुर्यत् परमं सत्तदेवोच्यते—"सदेव सौम्येदमग्र आसीत्" इति श्रुतेः। अभिन्नाभिधेयत्वे 'वृक्षः तरुः' इतिवद्विशेषेण विशेष्यत्वायोगादेकस्य वैयर्थ्याच्च। गौतमीयपद्यं चैवं व्याख्येयम्—पूर्वार्द्धे सर्वाकर्षणशक्तिविशिष्ट आनन्दात्मा कृष्ण इत्यर्थः; तदुत्तरार्द्धे यस्मादेवं सर्वाकर्षकसुखरूपोऽसौ तस्मादात्मा जीवश्च तत्र सुखरूपो भवेत्। तत्र हेतुः—'भावः' प्रेमा, तन्मयानन्दत्वादिति। तदेवं स्व-रूपगुणाभ्यां परमबृहत्तमः सर्वाकर्षक आनन्दः कृष्ण-शब्दवाच्य इति ज्ञेयम्। स च शब्दः श्रीदेवकीनन्दन एव रूढ़ः। अस्यैव सर्वानन्दकत्वं वासुदेवोपनिषदि दृष्टम्—"देवकीनन्दनो निखिलमानन्दयेत्" इति। आनन्दोऽत्राविकारोऽनन्यसिद्धः। ततश्चासौ शब्दो नान्यत्र संक्रमणीयः; यथाह भट्टः—

"लब्धात्मिका सती रूढिर्भवेद्योगापहारिणी।
कल्पनीया तु लभते नात्मानं योगबाधतः॥" इति।

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manifested in His eternal Form. The concentrated all-time presence, uncovered Knowledge and

परब्रह्मत्वं च भागवते—"गूढं परं ब्रह्म मनुष्यलिङ्गम्" इति, "यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम्" इति च; श्रीविष्णुपुराणे—"यत्रावतीर्णं कृष्णाख्यं परं ब्रह्म नराकृति"; गीतासु—"ब्रह्मणो हि प्रतिष्ठाहम्" इति; तापनीषु च—"योऽसौ परं ब्रह्म गोपाल:" इति।

अथ मूलमनुसराम:,—यस्मादेतादृक् कृष्णशब्दवाच्यस्तस्मात् 'ईश्वर:' सर्ववशयिता। तदिदमुपलक्षितं बृहद्गौतमीये कृष्णशब्दस्यैवार्थान्तरेण,—

"अथवा कर्षयेत् सर्वं जगत् स्थावरजङ्गमम्।
कालरूपेण भगवांस्तेनायं कृष्ण उच्यते॥" इति;—

कलयति नियमयति सर्वमिति हि 'काल'-शब्दार्थ:; तथा च तृतीये तमुद्दिश्योद्धवस्य पूर्ण एव निर्णयः—

"स्वयन्त्वसाम्यातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकाम:।
बलिं हरद्भिश्चिरलोकपालै: किरीटकोटीड़ितपादपीठ:॥" इति;

गीतासु—"विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्" इति; तापन्यां च—"एको वशी सर्वग: कृष्ण ईड्य:" इति। यस्मादेतादृक् ईश्वरस्तस्मात् 'परमः'—परा: सर्वोत्कृष्टा मा लक्ष्मी-

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inebriating felicity have their beauty in Him. The mundane mainfestive Portion of His Own Self is known as all-pervading Paramātmā, Iswara (Superior Lord) or Vishnu (All-fostering). Hence it is evident

रूपाः शक्तयो यस्मिन्; तदुक्तं श्रीभागवते,—"रेमे रमाभिर्निजकामसंप्लुतः" इति ; "नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः" इत्यादि ; "तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः" इति च ; अत्रैवाग्रे वक्ष्यते,—"श्रियः कान्ताः कान्तः परमपुरुषः" इति ; तापन्यां च—"कृष्णो वै परमं दैवतम्" इति । यस्मादेतादृक् परमस्तस्मात् 'आदिः' च ; तदुक्तं श्रीदशमे,—

"श्रुत्वाऽजितं जरासन्धं नृपतेर्ध्यायतो हरिः ।
आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥" इति ;

टीका च,—"आद्यो हरिः श्रीकृष्णः" इत्येषा ; एकादशे तु तस्य श्रेष्ठत्वमाद्यत्वं च युगपदाह,—"पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि" इति। न चैतदादित्वं तदवतारापेक्षम्, किन्तु "अनादिः" —न विद्यते आदिर्यस्य तादृशम् ; तापन्यां च—"एको वशी सर्वगः कृष्ण ईड्यः" इत्युक्त्वाह,—"नित्यो नित्यानाम्" इति। यस्मादेतादृशतया आदिस्तस्मात् "सर्वकारणकारणम्"—सर्वेषां कारणं महत्स्रष्टा पुरुषस्तस्यापि कारणम् ; तथा च दशमे तं प्रति देवकीवाक्यम्—

"यस्यांशांशांशभागेन विश्वस्थित्यप्ययोद्भवाः ।
भवन्ति किल विश्वात्मंस्तं त्वाद्याहं गतिं गता ॥"

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that Krishna is sole Supreme God-Head. His unrivalled or unique spiritual body of super-excellent charm is eternally unveiled with innumer-

इति ; टीका च,—"यस्यांशः पुरुषस्तस्यांशो माया तस्या अंशा गुणास्तेषां भागेन परमाणुमात्रलेशेन विश्वोत्पत्त्यादयो भवन्ति ; तं त्वा त्वां गतिं शरणं गतास्मि" इत्येषा। तथा च ब्रह्मस्तुतौ—"नारायणोऽङ्ग नर-भू-जलायनात्" इति ;

"नराज्जातानि तत्त्वानि नाराणीति विदुर्बुधाः ।
तस्य तान्ययनं पूर्वं तेन नारायणः स्मृतः ॥"

इत्यनेन लक्षितो नारायणस्तवाङ्गं त्वं पुनरङ्गीत्यर्थः । गीतासु—"विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्" इति । तदेवं कृष्णशब्दस्य यौगिकार्थोऽपि साधितः । ये च तच्छब्देन कृष्ण-णाभ्यां परमानन्दमात्रं वाचयन्ति, तेऽपि ईश्वरादिविशेषणै-स्तत्र स्वाभाविकीं शक्तिं मन्येरन् । तस्मिन् तस्मान्नद्वितीयत्वेन सर्वकारणत्वेन च वस्त्वन्तरशक्त्यारोपायोगात् । तथा च श्रुतिः—"आनन्दो ब्रह्मेति", "को ह्येवान्यात् कः प्राण्याद्य आकाश आनन्दो न स्यात्", आनन्दाद्धीमानि भूतानि जायन्ते", "न तस्य कार्यं करणं च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च ॥" इति ।

ननु स्वमते योगवृत्तौ च सर्वाकर्षकः परमबृहत्तमानन्दः कृष्ण इत्यभिधानादविग्रह एव स इत्यवगम्यते, आनन्दस्य

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able spiritual instrumentals (senses) and unreckonable attributes keeping their signifying location properly, adjusting at the same time by His inconceivable conciliative powers. This beautiful spiritual

विग्रहानवगमात् ? सत्यम्, किन्त्वयं परमापूर्वः पूर्वसिद्धानन्द-विग्रह इति । "सच्चिदानन्दविग्रहः" इति—सच्चिदानन्दलक्षणो यो विग्रहस्तद्रूप एवेत्यर्थः ; तथा च श्रीदशमे ब्रह्मणः स्तवे—"त्वय्येव नित्यसुखबोधतनौ" इति ; तापनी-हयशीर्षयोरपि—"सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे" इति ; ब्रह्माण्डे चाष्टोत्तरशतनामस्तोत्रे—"नन्दव्रजजनानन्दी सच्चिदानन्दविग्रहः" इति । एतदुक्तं भवति,—'सत्त्वं' खल्वव्यभिचारित्वमुच्यते ; तद्रूपत्वं च तस्य श्रीदशमे ब्रह्मादिवाक्ये,—"सत्यव्रतं सत्यपरं त्रिसत्यम्" इत्यत्र व्यक्तम्; देवकीवाक्ये च,—"नष्टे लोके द्विपरार्द्धावसाने महाभूतेष्वादिभूतं गतेषु । व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥" इति, "मर्त्यो मृत्युव्यालभीतः पलायन् सर्वाँल्लोकान्निर्भयं नाध्यगच्छत्" इत्यादि; "एकोऽसि प्रथमम्" इत्यादि; ब्रह्मणो वाक्ये—"तदिदं ब्रह्माद्वयं शिष्यते" इति; श्रीगीतासु—"ब्रह्मणो हि प्रतिष्ठाहम्" इति,

"यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इति ;

तापन्यां—"जन्मजराभ्यां भिन्नः स्थाणुरयमच्छेद्योऽयं योऽसौ सौर्ये तिष्ठति, योऽसौ गोषु तिष्ठति, योऽसौ गाः पालयति,

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Figure is identical with Krishna and the spiritual Entity of Krishna is identical with His own Figure.

The very intensely blended entity of eternal presence of felicitous cognition is the charming

योऽसौ गोपेषु तिष्ठति" इत्यादि, "गोविन्दान्मृत्युर्बिभेति" इत्यादि चात्र पूर्वत्र 'सौर्य' इति—सौरी यमुना तददूरभवदेश-बृन्दावन इत्यर्थः। अथ 'चिद्रूपत्वं'—स्वप्रकाशत्वेन परप्रकाशत्वम्; तच्चोक्तं श्रीदशमे ब्रह्मणा—"एकस्त्वमात्मा" इत्यादौ "स्वयं ज्योतिः" इति, तापन्यां—"यो ब्रह्माणं विदधाति पूर्वं यो ब्रह्मविद्यां तस्मै गाः पालयति स्म कृष्णः। तं हि देवमात्मवृत्ति-प्रकाशं मुमुक्षुर्वै शरणममुं व्रजेत्॥" इति, "न चक्षुषा पश्यति रूपमस्य" "यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्" इति श्रुत्यन्तरवत्। अथ 'आनन्दरूपत्वं'—सर्वांशेन निरुपाधि-परम-प्रेमास्पदत्वम्। तच्च श्रीदशमे ब्रह्मस्तवान्ते—"ब्रह्मन् परोद्भवे कृष्णे" इत्यादि प्रश्नोत्तरयोर्व्यक्तम्। तथा चानुभूतमानकदुन्दुभिना—"विदितोऽसि भवान् साक्षा-दीश्वरः प्रकृतेः परः। केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक्॥" इति; —"आनन्दं ब्रह्मणो रूपम्" इति श्रुत्यन्तरवत्। तदेवं सच्चिदानन्दविग्रहरूपत्वे सिद्धे विग्रह एवात्मा तथात्मैव विग्रह इति सिद्धम्। ततो जीववद्देहित्वं तस्य नेत्यपि सिद्धान्तितम्; यथोक्तं श्रीशुकेन,—

"कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम्।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया॥"

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targetted holding or transcendental Icon. It follows that the conception of the indistinguishable formless magnitude (*Brahman*) which is an indolent,

इति;—तथापि तस्य देहिवल्लीला कृपा-परवशतयैवेत्यर्थः,—
"माया दम्भे कृपायां च" इति विश्वप्रकाशः ।

तदेवमस्य तथा तल्लक्षणं श्रीकृष्णरूपत्वे सिद्धे चोभय-लीलाभिनिविष्टत्वेन क्वचिद्वृष्णीन्द्रत्वं क्वचिद्गोविन्दत्वं च दृश्यते । यथाह द्वादशे सूतः—

"श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिध्रु-
ग्राजन्यवंशदहनानपवर्गवीर्य ।
गोविन्द गोपवनिता-व्रजभृत्यगीत-
तीर्थश्रवः श्रवणमङ्गल पाहि भृत्यान् ॥"—इति ।

तदेवं स्वाभीष्ट–रूप–लीला–परिकरविशिष्टतया गोविन्दत्वमेव स्वाराध्यत्वेन योजयति,—गोविन्द इति । यथात्रैवाग्रे स्तोष्यते—"चिन्तामणिप्रकरसद्मसुकल्पवृक्षलक्षावृतेषु" इत्यादि; श्रीदशमे श्रीगोविन्दाभिषेकारम्भे सुरभिवाक्यं—"त्वं न इन्द्रो जगत्पते" इति ; अभिषेकान्ते "गोविन्द इति चाभ्यधात्" इत्युक्त्वा तत्प्रकरणान्ते श्रीशुकप्रार्थना,—"प्रीयान्न इन्द्रो गवाम्" इति,—'गवां' सर्वाश्रयत्वाद्गवेन्द्रत्वेनैव सर्वेन्द्रत्वसिद्धेः । न चेदं न्यूनं मन्तव्यम् । तथा हि गोसूक्तं—

"गोभ्यो यज्ञाः प्रवर्तन्ते, गोभ्यो देवाः समुत्थिताः ।
गोभिर्वेदाः समुद्गीर्णाः सषड़ङ्गपदक्रमाः ॥"

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lax, presentment of cognitive bliss, is merely a penumbra of intensely blended glow of the three conco_

इति । अस्तु तावत् परमगोलकादवतीर्णानां तासां गवामिन्द्रत्वमिति, तापनीषु च ब्रह्मणा तदीयमेव स्वेनाराधितं प्रकाशितं, —"गोविन्दं सच्चिदानन्दविग्रहं सुरभूरुहतलासीनं सततं समरुद्गणोऽहं तोषयामि" इति ; तथैव श्रीदशमे—"तद्भूरिभाग्यमिह जन्म किमप्यटव्यां यद्गोकुले" इत्यादि । तत्र श्रीनन्दनन्दनत्वेनैव च तल्लब्धम् । तत्प्रार्थना—"नौमीड्य तेऽभ्रवपुषे तडिदम्बराय" इत्यादौ "पशुपाङ्गजाय" इति । तदेवं गोविन्दादि-शब्दस्य परमैश्वर्यमयस्य सार्थकतापि तेनाभिमता । तथा चोक्तं ईश्वरत्व-परमेश्वरत्वानुवादपूर्वक-तात्पर्यावसानतया गौतमीयतन्त्रे श्रीमद्दशाक्षरमन्त्रार्थकथने,—

"गोपीति प्रकृतिं विद्याज्जनस्तत्त्वसमूहकः ।
अनयोराश्रयो व्याप्त्या कारणत्वेन चेश्वरः ॥

सान्द्रानन्दं परं ज्योतिर्वल्लभेन च कथ्यते ।
अथवा गोपी प्रकृतिर्जनस्तदंशमण्डलम् ॥

अनयोर्वल्लभः प्रोक्तः स्वामी कृष्णाख्य ईश्वरः ।
कार्यकारणयोरीशः श्रुतिभिस्तेन गीयते ॥

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mitants, *viz.*, the blissful, the substantive and the cognitive. This transcendental mainfestive Icon Krishna in His original face is primordial background of magnitudinal infinite *Brahman* and of the all-pervasive Over-soul. Krishna as truly visioned in His variegated pastimes, such as Owner of transcen-

अनेकजन्मसिद्धानां गोपीनां पतिरेव वा ।
नन्दनन्दन इत्युक्तस्त्रैलोक्यानन्दवर्द्धनः ॥ इति ।

—"प्रकृतिम्" इति मायाख्यां जगत्कारणशक्तिमित्यर्थः ; 'तत्त्वसमूहकः' महदादिरूपः ; 'अनयोराश्रयः' 'सान्द्रानन्दं परं ज्योतिः' ईश्वरो 'वल्लभ'-शब्देन कथ्यते ; ईश्वरत्वे हेतुः— 'व्याप्त्या' 'कारणत्वेन' चेति ; 'प्रकृतिः' इति स्वरूपभूता मायातीता वैकुण्ठादौ प्रकाशमाना महालक्ष्म्याख्या शक्तिरित्यर्थः ; 'अंश-मण्डलं' सङ्कर्षणादित्रयम् ; 'अनेकजन्मसिद्धानाम्' इत्यत्र "बहूनि मे व्यतीतानि जन्मानि तव चार्जुन" इति भगवद्गीता-वचनाद-नादिजन्मपरम्परायामेव तात्पर्यम् । तदेवमत्रापि नन्दनन्दनत्वेना-भिमतम् ; श्रीगर्गेण च तथोक्तम्,—"प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः" इति । युक्तं च तत् ;—अत्मजत्वं हि तस्य श्रीवसुदेवस्यापि मनस्याविर्भूतत्वमेव मतम्—"आविवेशांश-भागेन मन आनकदुन्दुभेः" इति । व्रजेश्वरस्यापि तथासी-देव—,श्रीभगवत्प्रादुर्भावस्य पूर्वाव्यवहितकालं व्याप्य तथा सर्वत्र

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dental cows, Chief of cow-herds, Consort of milk-maids, Ruler of the terrestrial Abode Gokula and Object of worship by transcendental residents of Goloka beauties, is Govinda. He is the root-cause of all causes who are the predominating and pre-dominated agents of the Universe. The glance of His projected fractional Portion in the Sacred Originating water *viz.*, the Personal Over-soul or

सहस्रपत्रं कमलं गोकुलाख्यं महत्पदम् ।
तत्कर्णिकारं तद्धाम तदनन्तांश-सम्भवम् ॥ २ ॥

दर्शनात् । किन्त्वात्मनि तस्याविर्भावे सत्यप्यात्मजत्वाय पितृ-भावमयशुद्धमहाप्रेमैव प्रयोजकम् ; यथा ब्रह्मणः सकाशाद्वराह-देवस्याविर्भावेऽपि ब्रह्मणि वराहदेवे लोके च तदवगमादर्श-नात् । तादृशशुद्धप्रेमा तु श्रीव्रजराज एव ; श्रीवसुदेवे त्वैश्वर्य-ज्ञानप्रतिबन्ध इति साधूक्तम् "प्रागयं वसुदेवस्य" इति । अतः श्रीमद्दशाक्षरविनियोगेऽपि तन्मय एव दृश्यते ॥ १ ॥

अथ तस्य तद्रूपता-साधकं नित्यं धाम प्रतिपादयति,—सहस्रपत्रमित्यादिना । सहस्राणि पत्राणि यत्र तत् कमलमित्यादिना

Paramātmā, gives rise to a secondary potency—nature who creates this mundane universe. This Over-soul's intermediate energy brings forth the individual souls analcgously to the emanated rays of the Sun.

This Book is a treatise of Kaishna; so the preamble is enacted by chanting His Name in the beginning. (1)

Translation.—(The Spiritual place of transcendental pastimes of Krishna is portrayed in the 2nd verse). The super-excellant station of Krishna, which is kncwn as Gckula, has thousand of petals and corolla like that cf a lotus sprouted frcm a part

"भूमिश्चिन्तामणिगणमयी" इति वक्ष्यमाणाच्चिन्तामणिगणमयं पद्मं तद्रूपम् । तच्च 'महत्' सर्वोत्कृष्टं 'पदं' स्थानम् ; 'महतः'

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of his Infinatary aspect, the whorl of the leaves being the actual abode of Krishna (2).

Purport.—Gokula, like Goloka, is not a created mundane plane—unbounded character forms the display of his unlimited potency and His propagating manifestation. Baladeva is the mainstay of that energy. The transcendental Entity of Baladeva has two-sold aspects *viz.*, infinite spiritual manifestation and infinite accomodating space for insentient gross things. The uni-quadrantal delineation of material universe will be dealt with in the proper place. The tri-quadrantal extensions of the transcedental infinitary field of the Almighty, unlamenting, non-perishing and non-apprehending unlimited situations of halo which are fully Spiritual Majestic foliation. This very majestical extension portrays the manifested lofty rich feature of the vaster unlimited region or greater atmosphere which has its resplendent location wholly beyond the realm of mundane nature, on the further shore of *Virajā* surrounding by the halo of *Brahman* or Indistinguishable Entity. This majestical power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula or eternally existing Goloka, exceedingly beautified by the assorted display of efful-

श्रीकृष्णस्य महाभगवतो वा 'पदं' महावैकुण्ठरूपमित्यर्थः । तत्तु नानाप्रकारं श्रूयते इत्याशंक्य विशेषणत्वेन निश्चिनोति,—

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gence. Some designate this region as the abode of the Supreme Nārāyaṇa or the original Fountainhead. Hence Gokula, which is identical with Goloka, is the supreme plane. The same sphere shines as Goloka and Gokula respectively by its upper or transcendental and lower or mundane situation.

Sree Sanātana Goswāmi has told us as follows in his *Brihat Bhāgawatāmrita* which embodies the final essence of all the Books of Instructions: "He displays His pastimes here in this land as He is used to do in Goloka. The difference between the two planes lies only in their locations as high and low ; that is, in other words, Krishna plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that this what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Krishna showed His varous Activity there. Sree Jīva Goswāmi has also inculcated the same in the *Bhāgawat Sandarbha* of his 'Six Treatises,' To ascertain the plane of Goloka:—Brindābana is the eternal abode of Krishna and Goloka and Brindābana are identically one, and though both are identical, yet Krishna's inconceivable energy has made Goloka the

गोकुलाख्यमिति । 'गोकुलम्' इत्याख्या रूढिर्यस्य तत् गोपावास-रूपमित्यर्थः,—"रूढिर्योगमपहरति" इति न्यायेन तस्यैव प्रतीतेः । एतदभिप्रेत्योक्तं श्रीदशमे—"भगवान् गोकुलेश्वरः" इति । अत एव तदनुकूलत्वेनोत्तरग्रन्थेऽपि व्याख्येयम् । तस्य श्रीकृष्णस्य श्रीनन्द-यशोदादिभिः सह वासयोग्यं महान्तःपुरम् । तैः सह वासिता स्वग्रे समुद्देक्ष्यते । तस्य स्वरूपमाह,—तदिति । 'अनन्तस्य' बलदेवस्य

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acme of this spiritual Kingdom and Gokula of Muttrā province forming a part of the mundane plane which is also a manifestation of tri-quadrantal *bibhūti* (conducting majesty). Poor human understanding cannot possibly make out how the extensive tri-quadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uni-quadrantal disclosure. Gokula is a spiritual plane, hence his condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with his full boundless propriety. But conditioned souls are apt to assert material conception in regard to Gokula by their miserable senses so as to bring him below the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the Sun and though the tiny cloud can never really cover the Sun, still the clouded vision apparently observes the Sun as covered by the cloud. In just

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कर्णिकारं महद्यन्त्रं षट्कोणं वज्रकीलकम् ।
षडङ्ग-षट्पदी-स्थानं प्रकृत्या पुरुषेण च ॥

'अंशेन' ज्योतिर्विभागविशेषेण 'सम्भवः' सदाविर्भावो यस्य तत् ; तथा तन्त्रेणैतदपि बोध्यते ;—अनन्तोंऽशो यस्य तस्य श्रीबल-देवस्यापि सम्भवो निवासो यत्र तदिति ॥ २ ॥

सर्वमन्त्रगणसेवितस्य श्रीमदष्टादशाक्षराख्यमहामन्त्रराजपीठस्य मुख्यपीठमिदमित्याह,—कर्णिकारमिति द्वयेन । 'महद्यन्त्रम्' इति

the same way the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a piece of measurable land. We can see Gokula from Goloka which is eternal. This is also a mystery. The attainment of Final Beatitude is the success in attaining one's eternal self. The success in identifying the true self is finally achieved when the screen of gross and subtle coils of conditioned souls is removed by the Sweet Will of Krishna. However, the idea of Goloka is seen to differ from Gokula till the success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation having thousands of petals and corolla like those of the lotus, is Gokula, the Eternal Abode of Krishna. (2)

Translation.—The whorl of that transcendental otus is the realm wherein dwells Krishna. It is a

प्रेमानन्द–महानन्द–रसेनावस्थितं हि यत् ।
ज्योतीरूपेण मनुना कामबीजेन संगतम् ॥ ३ ॥

—यत्प्रतिकृतिरेव सर्वत्र यन्त्रत्वेन पूजार्थं लिख्यत इत्यर्थः । यन्त्रत्वमेव दर्शयति,—षट्कोणान्यभ्यन्तरे यस्य तत्; 'वज्र-कीलकम्' कर्णिकारे बीजरूपहीरककीलकशोभितम्; मन्त्रे च 'च'-कारोपलक्षिता चतुरक्षरी कीलकरूपा ज्ञेया । षट्कोणत्वे प्रयोजन-माह—षट् अङ्गानि यस्याः सा षट्पदी श्रीमदष्टादशाक्षरी, तस्याः स्थानम् । 'प्रकृतिः' मन्त्रसद्मरूपं स्वयमेव श्रीकृष्णः कारणरूप-त्वात्; तच्चोक्तं ऋष्यादिस्मरणे—"कृष्णः प्रकृतिः" इति; पुरुषश्च; —स एव तदधिष्ठातृदेवतारूपः; ताभ्याम् 'अवस्थितम्' अधि-

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hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting Figure of Self-luminous Krishna stands as the transcendental Source of all potencies. The Holy Name consisting of Eighteen Transcendental Letters is manifested in a hexagonal Figure with six-fold divisions. (3)

Purport.—The Transcendental Pastimes of Krishna are two-fold, *viz.*, manifested and non-manifested. The Pastimes in Brindābana visible to mortal eyes are the manifestive *Leelā* of Sree Krishna, and that which is not so visible, is non-manifestive

ष्ठितम् । स हि चतुर्धा प्रतीयते,—मन्त्रस्य कारणत्वेन, वर्ण-समुदायरूपत्वेन, अधिष्ठातृदेवतारूपत्वेन, आराध्यरूपत्वेन च । तत्र कारणत्वेनाधिष्ठातृरूपत्वेन चात्रोच्यते । आराध्यरूपत्वेन प्रागुक्तः—"ईश्वरः परमः कृष्णः" इति । वर्णरूपत्वेनाग्रत उद्धरिष्यते—"कामः कृष्णाय" इति । यथोक्तं हयशीर्षपाञ्चरात्रे—

"वाच्यत्वं वाचकत्वं च देवतामन्त्रयोरिह ।
अभेदेनोच्यते ब्रह्म तत्त्वविद्भिर्विचारिते ॥" इति ;

गोपालतापनीश्रुतिषु

"वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
कृष्णस्तथैकोऽपि जगद्धितार्थं
शब्देनासौ पञ्चपदो विभाति ॥" इति ।

Leelā of Krishna. The non-manifestive *Leelā* is always visible in Goloka and the same is visible to human eyes in Gokula, if Krishna so desires. In his "*Krishna-sandarbha*" Sree Jiva Goswāmi Prabhu says, "Non-manifestive pastimes are expressed in manifestive Krishna-*leela*, and Goloka-leelā is the non-manifestive pastimes of Krishna visualised from the mundane plane." This is also corroborated by Sree Rūpa in his *Bhāgavatāmritam*. The progressive transcendental manifestation of Gokula is Goloka. So Goloka is the self-same majestic manifestation of

क्वचिद्दुर्गाया अधिष्ठातृत्वं तु शक्तिशक्तिमतोरभेदविवक्षया ; अत एवोक्तं गौतमीयकल्पे—

"यः कृष्णः सैव दुर्गा स्याद्या दुर्गा कृष्ण एव सः ।
अनयोरन्तरादर्शी संसारान्नो विमुच्यते ॥" इत्यादि ।

अतः स्वयमेव श्रीकृष्णस्तत्र स्वरूपशक्तिरूपेण दुर्गा-नाम ; तस्मान्नेयं मायांशभूता दुर्गेति गम्यते । निरुक्तिश्चात्र—"कृच्छ्रेण दुराराधनादि-बहुप्रयासेन गम्यते ज्ञायते" इति । तथा च श्रीनारदपाञ्चरात्रे श्रुतिविद्या-संवादे—

Gokula. The Eternal Pastimes of Sree Krishna, although not visible in Gokula, are eternally manifested in Goloka. Goloka is the transcendental majestic manifestation of Gokula. The manifestations of the non-manifestive pastimes of Krishna with regard to the conditioned souls, are two-fold, *viz.*,(1) worship through the channel of the *mantrams* (inaudibly recited, liberating, self-dedicatory, transcendental sounds), (2) spontaneous outflow of heart's spiritual love for Krishna. Sree Jiva Goswāmi has said that worship through the *mantram* is possible permanently in the proper place, when confined to one pastime. This meditative manifestation of Goloka is the pastime attended with the worship of Krishna through the *mantram*. Again, the pastimes that are performed in different planes and in different moods, are autocratic in diverse ways; hence

"जानात्येका परा कान्ता सैव दुर्गा तदात्मिका ।
या परा परमा शक्तिर्महाविष्णुस्वरूपिणी ॥
यस्या विज्ञानमात्रेण पराणां परमात्मनः ।
मुहूर्त्तादेव देवस्य प्राप्तिर्भवति नान्यथा ॥
एकेयं प्रेमसर्वस्वभावा श्रीगोकुलेश्वरी ।
अनया सुलभो ज्ञेय आदिदेवोऽखिलेश्वरः ॥

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svārasiki, i.e., spontaneous, outflow of heart's spiritual love for Krishna. This Sloka conveys two-fold meaning. One meaning is that in the Pastime attended with worship through the *mantram* consisting of Eighteen Transcendental Letters, Transcendental Words contained in the said *mantram* being differently placed make a manifestation of only one *Leelā* of Sree Krishna. As for example "क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा",—this is a hexagonal *mantram* consisting of six transcendental words, *viz.*, (1) कृष्णाय, (2) गोविन्दाय, (3) गोपीजन, (4) वल्लभाय, (5) स्वा, (6) हा. These six transcendental words, when placed juxta-positionally, indicate the *mantram*.

The hexagonal great transcendental machinery is in this wise. The principal seed, *i. e.* क्लीं, is situated in the instrument as the central pivot. Anybody with an impression of such an instrument in his

भक्तिर्भजनसम्पत्तिर्भजते प्रकृतिः प्रियम् ।
ज्ञायतेऽत्यन्तदुःखेन सेयं प्रकृतिरात्मनः ।
दुर्गेति गीयते सद्भिरखण्डरसवल्लभा ॥
अस्या आवरिका शक्तिर्महामायाऽखिलेश्वरी ।
यया मुग्धं जगत् सर्वं सर्वदेहाभिमानिनः ॥" इति ।

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mind and concentrating his thought on such spiritual entities, can attain, like Chandradhvaja, to the knowledge of the cognitive principle. The word स्वा indicates क्षेत्रज्ञ *i.e.*, one who is conversant with one's inner self, and the word हा indicates the transcendental nature. This meaning of the *mantram* has also been corroborated by *Sree Hari-bhakti-vilās.* The general meaning is this that one who is desirous of entering into the Esoteric Pastimes of Krishna will have to practise His transcendental service along with the culture of the devotional knowledge relative to Him. (1) कृष्णस्वरूप *i.e.*, the proper Self of Krishna; (2) कृष्णस्य चिन्मय व्रजलीला-विलास-स्वरूप *i.e.*, the true nature of Krishna's Transcendental Pastimes in Braja; (3) तत्परिकर गोपीजन-स्वरूप *i.e.* the true nature of His spiritual associates in Braja, *viz.*, the spiritual milkmen and the milkmaids; (4) तद्वल्लभ *i.e.* the true nature of self-surrender to Krishna in the foot-steps of the spiritual milkmaids of Braja; (5) शुद्धजीवस्य चिद्(ज्ञान)—स्वरूप *i.e.* the true

तथा च सन्मोहनतन्त्रे—

"यन्नाम्ना नाम्नि दुर्गाहं गुणैर्गुणवती ह्यहम् ।
यद्वैभवान्महालक्ष्मी राधा नित्या पराद्वया ॥"

इति दुर्गा-वाक्यम् । किञ्च, प्रेमरूपा य आनन्द-महानन्दरसास्तत्परिपाकभेदात्मकेन तथा 'ज्योतीरूपेण' स्वप्रकाशेन 'मनुना' मन्त्ररूपेण 'कामबीजेन संगतम्' इति मूलमन्त्रान्तर्गतत्वेऽपि कामबीजस्य पृथगुक्तिः कुत्रचन स्वातन्त्र्यापेक्षया ॥ ३ ॥

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nature of the spiritual knowledge of the unalloyed individual soul ; *(6)* चित् प्रकृति, अर्थात् कृष्णसेवा-स्वभाव *i.e.* the true nature of transcendental service to Krishna is this that the esoteric relation is established on the awakening of one's pure cognition. The meaning is that *rasa* is only the transcendental service of the central Refuge Sree Krishna, as Predominating Aspect of the Absolute, by one's *ego* as the spiritual maid of the Predominated Moiety of the Absolute Integer, attended with pure devotion in the shape of one's entire self-surrender. The Pastime in Goloka or in Gokula during the stage of devotional progress, is the meditative worship through the *mantram*, and during the stage of perfection the pastimes manifest themselves as the unrestrained transcendental jubilations. This is the real aspect of Goloka or Gokula, which will be made more explicit in due course. The meaning of the words

तत्किञ्जल्कं तदंशानां तत्पत्राणि श्रियामपि ॥ ४ ॥

तदेवं तद्धामोक्त्वा तदावरणान्याह,—तदित्यर्धेन । तस्य कर्णिकारूपधाम्नः 'किञ्जल्कम्',—'किञ्जल्काः शिखरावलि-वलित-प्राचीरपङ्क्तयः' इत्यर्थः ; तत्तु 'तदंशानां'—तस्मिन् अंशादयो विद्यते येषां परमप्रेमभाजां सजातीयानां धामेत्यर्थः । 'गोकुलाख्यं' इत्युक्तेरेव तेषां तत्सजातीयत्वं चोक्तं स्वयं श्रीबादरायणिना,—

"एवं ककुद्मिनं हत्वा स्तूयमानः सजातिभिः ।
विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥" इति ।

"ज्योतीरूपेण मनुना" is that the transcendental meaning is expressed in the *mantram* by means of which, on transcendental desire of love for Krishna and the service of Krishna being added, one is established in the eternal love of Krishna. Such Eternal Pastimes are eternally manifested in Goloka. (3)

Translation.—The whorl of that Eternal Realm Gokula is the hexagonal Abode of Krishna. Its petals are the Abodes of *gopas* who are part and parcel of Krishna to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like *dhāma, i.e.* spiritual abode of Sree Rādhikā, the most beloved of Krishna. (4)

अत एव तस्य कमलस्य 'पत्राणि' 'श्रियां' तत्प्रेयसीनां गोपी-रूपाणां श्रीराधादीनामुपवनरूपाणि धामानीत्यर्थः । गोपीरूपत्वं चासां—मन्त्रस्य तन्नाम्ना लिङ्गितत्वात् ; राधादित्वं च,—

"देवी कृष्णमयी प्रोक्ता राधिका परदेवता ।
सर्वलक्ष्मीमयी सर्वकान्तिः संमोहिनी परा ॥"

इति बृहद्गौतमीयात्, "राधा वृन्दावने वने" इति मत्स्यपुराणात् ; "राधया माधवो देवो माधवेनैव राधिका" इति ऋक्परि-शिष्टाच्च । तत्र 'पत्राग्रां' उच्छ्रितप्रान्तानां सन्धिषु वर्त्मन्यग्रिम-सन्धिषु गोष्ठानि ज्ञेयानि । अखण्डकमलस्य गोकुलत्वात् तथैव गोकुलसमावेशाच्च गोष्ठं तथैव । यत्तु स्थानान्तरे वचनमस्ति,—

'सहस्रारं पद्मं दलततिषु देवीभिरभितः
परीतं गोसंखैरपि निखिलकिञ्जल्कमिलितैः ।
कवाटैर्यस्यास्ति स्वयमखिलशक्तिप्रकटित-
प्रभावः सद्यः श्रीपरमपुरुषस्तं किल भजे ॥" इति,—

Purport—The transcendental Gokula is shaped like the lotus. The eternal world is like a hexagonal figure ; in that the Entities Sree Rādhā-Krishna, appearing in the form of *mantram* consisting of eighteen transcendental letters, are centred. The propagating manifestations emanating from the *Chit Potency* are present there with the said Entities as the centre. Sree Rādhā-Krishna is the Primary

चतुरस्रं तत्परितः श्वेतद्वीपाख्यमद्भुतम् ।
चतुरस्रं चतुर्मूर्त्तेश्चतुर्द्धाम चतुष्कृतम् ॥
चतुर्भिः पुरुषार्थैश्च चतुर्भिर्हेतुभिर्वृतम् ।
शूलैर्दशभिरानद्धमूर्द्धाधो दिग्विदिक्ष्वपि ॥
अष्टभिर्निधिभिर्जुष्टमष्टभिः सिद्धिभिस्तथा ।
मनुरूपैश्च दशभिर्दिक्पालैः परितो वृतम् ॥
श्यामैर्गौरैश्च रक्तैश्च शुक्लैश्च पार्षदर्षभैः ।
शोभितं शक्तिभिस्ताभिरद्भुताभिः समन्ततः ॥ ५ ॥

तत्र 'गोसंख्यैः' इति तु पाठः समञ्जसः । गोसंख्याश्च गोपा इति,—'गोपा-गोपाल-गोसंख्य-गोधुगाभीर-वल्लवाः' इत्यमरः । कवाट इति कवाटानामभ्यन्तरे कर्णिका-मध्यदेश इत्यर्थः । अखिलशक्त्या प्रकटितः प्रभावो येन स परम-पुरुषः श्रीकृष्ण इत्यर्थः ॥ ४ ॥

अथ गोकुलावरणान्याह,—चतुरस्रमिति चतुर्भिः । तस्य गोकुलस्य बहिः सर्वतः 'चतुरस्रं' चतुष्कोणात्मकं स्थलं श्वेत-

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Cause or the Seed Himself. *Gopālatāpani* says, "*Omkāra*" (ॐ) signifies the All-Powerful Gopāla and His Potency; and "*Kleeng*" (क्लीं) is the same as *Omkāra*. Hence कामबीज or the primary cause of All-Love, is connotative of the Entities Sree Rādhā-Krishna. (4)

Translation.—The surrounding external plane

द्वीपाख्यम् । तदेतदुपलक्षणं गोकुलाख्यं चेत्यर्थः । यद्यपि गोकुलेऽपि श्वेतद्वीपत्वमस्त्येव तदेवान्तरभूमिमयत्वात्, तथापि विशेषनाम्ना स्वातन्त्र्यत्वात्तेनैव तत्प्रतीयत इति तथोक्तम् । किन्तु चतुरस्रेऽप्यन्तर्मण्डलं बृन्दावनाख्यं ज्ञेयम् । तथा च स्वायम्भुवागमे— "ध्यायेत्तत्र विशुद्धात्मा इदं सर्वं क्रमेण वै" इत्यादिकमुक्त्वा तन्मध्ये "बृन्दावनं कुसुमितं नानावृक्षैर्विहङ्गमैः संस्मरेत्" इत्युक्तम् । तथा च बृहद्वामनपुराणे श्रीभगवति श्रुतीनां प्रार्थनापूर्वकाणि पद्यानि—

"आनन्दरूपमिति यद्विदन्ति हि पुरा विदः ।
तद्रूपं दर्शयास्माकं यदि देयो वरो हि नः ॥
श्रुत्वैतद्दर्शयामास गोकुलं प्रकृतेः परम् ।
केवलानुभवानन्दमात्रमक्षरमध्वगम् ।
यत्र बृन्दावनं नाम वनं कामदुघैर्द्रुमैः ॥"

इत्यादीनि । तच्च चतुरस्रं 'चतुर्मूर्त्तेः' चतुर्व्यूहस्य श्रीवासुदेवादि-

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of Gokula is described in this verse.

There is a mysterious quadrangular place named *"Sveta-dvipa"* surrounding the outskirts of Gokula. *Sveta-dvipa* is divided into four parts on all sides. The abode of Vāsudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion

चतुष्टयस्य 'चतुष्कृतं' चतुर्धा विभक्तं 'चतुर्धाम' । किन्तु देव-लीलत्वात्तदुपरि व्योमयानस्था एव ते ज्ञेयाः । 'हेतुभिः' तत्तत्पुरुषार्थ-साधनैः 'मनुरूपैः' स्व-स्व-मन्त्रात्मकैरिन्द्रादिभिः सामादयश्चत्वारो वेदास्तैरित्यर्थः । 'शक्तिभिः' विमलादिभिर्गोलोकनामायं लोकः श्रीभागवते साधितः । तदेवं तस्य लोको वर्णितः ; तथा च श्रीभागवते,—

"नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् ।
कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ॥

ते चौत्सुक्यधियो राजन्मत्वा गोपास्तमीश्वरम् ।
अपि नः स्वगतां सूक्ष्मामुपाधास्यदधीश्वरः ॥

इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम् ।
संकल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥

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and liberation, as also by the four *Vedas, viz.*, Rik, Sāma, Yajus and Atharva, which deal with the *mantram* and which are the bases of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the Zenith and Nādir. The eight directions are decorated with the eight jewels of "Mahāpadma", "Padma", "Sankha", "Makara", "Kachhapa", "Mukunda", "Kunda", and "Neela". There are ten protectors (*dikpālas*) of the ten directions in the form of *mantram*. The associates of the hues of blue,

जनो वै लोक एतस्मिन्नविद्या-कामकर्मभिः ।
उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥

इति संचिन्त्य भगवान् महाकारुणिको विभुः ।
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥

सत्यं ज्ञानमनन्तं यद्ब्रह्म ज्योतिः सनातनम् ।
यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥

ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः ।
ददृशुर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात्पुरा ॥

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।
कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥" इति,

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yellow, red and white and the extraordinary potencies bearing the names of 'Bimalā', etc., shine on all sides. (5)

Purport.—Primarily Gokula is the seat of transcendental love and devotion. Hence Yamunā, Sree Govardhana, Sree Rādhākunda, etc., of the terrestrial *Brajamandala* lie within *Gokula*. Again, all the majesties of Vaikunṭha are manifested there extending on all directions. The pastimes of the four propagating manifestations are all there in their proper places. The *Parabyoma* Vaikunṭha has got its extension from the display of the four propagating manifestations. Salvation as of Vaikunṭha, and

—'अतीन्द्रियम्' अदृष्टपूर्वम्; 'स्वगतिं' स्वधाम; 'सूक्ष्मां' दुर्ज्ञेयाम्; 'उपाधास्यत्' उपधास्यति अस्मान् प्रापयिष्यतीत्यर्थः संकल्पितवन्त इति शेषः। 'जनो'ऽसौ ब्रजवासी मम स्वजनः,—'सालोक्य-सार्ष्टि' इत्यादिपद्ये 'जनाः' इतिवदुभयत्राप्यन्यजनत्वमश्रुतमिति, ब्रजजनस्य तु तदीयस्वजनतमत्वं तेन स्वयमेव विभावितम्,—

"तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम्।
गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः॥" इत्यनेन;

स 'एतस्मिन्' प्रापञ्चिके लोके अविद्यादिभिर्या 'उच्चावचाः' देव-तिर्यगादिरूपा गतयस्तासु 'स्वां गतिं' 'भ्रमन्' तन्मिश्रतया-भिव्यक्तेस्तन्निर्विशेषतया जानन् तामेव स्वां गतिं न वेदेत्यर्थः; मदीय-लौकिक-लीला-विशेषेण ज्ञानांश-तिरोधानादिति भावः;—

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piety, wealth and passion pertaining to worldly people, are in the proper places in Gokula as their original seed, *i.e.*, primary cause. The *Vedas* also are engaged in singing the song of the Lord of Gokula. There are ten tridents in ten directions to prevent and disappoint those who are aspirants for having an entrance into Goloka through meditations without the Grace of Krishna. Self-conceited people who try to reach this Region through the paths of *yoga* (meditation) and *jnana* (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents. Self-annihilation has its excellence in *Brahmadhāma* which represents the

"इति नन्दादयो गोपाः कृष्णरामकथां मुदा ।
कुर्वन्तो रममाणाश्च नाविदन् भववेदनाम् ॥" इति

दशमोक्तेरविद्या-कामकर्मणां तत्रासामर्थ्यात् । गोपानां 'स्वं लोकं' गोलोकम् अर्थात्तान् प्रत्येकं दर्शयामास 'तमसः' प्रकृतेः 'परं' स्वरूपशक्त्यभिव्यक्तत्वात् । ऋत एव सच्चिदानन्दरूप एवासौ लोक इत्याह,—सत्यमिति । अथ श्रीवृन्दावने च तादृश-दर्शनं कथमन्यदेशस्थितानां तेषां जातमित्याह,—'ब्रह्महृदं' अक्रूरतीर्थे कृष्णेन नीताः पुनश्च तेनैव 'मग्नाः' मज्जिताः पुनश्च तस्मात् तेनैव 'उद्धृताः' उद्धृत्य पुनः स्वस्थानं प्रापिताः सन्तो 'ब्रह्मणः' परम-बृहत्तमस्य तस्यैव लोकं गोकुलाख्यं ददृशुः,—"मूर्द्धभिः

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outside covering of Goloka in the shape of tridents. शूल means a trident; the mundane three-fold attributes and the three-fold divisions of time represent the trident. अष्टाङ्गयोगी *i.e.* ascetics who practise the eight-fold *yoga*, are the non-differentiative liberationists who, trying to approach in the direction of Goloka, fall headlong into the pits of disappointment by being pierced and cut asunder by these tridents placed in ten directions. Those who proceed towards the direction of Goloka through the channel of devotion alloyed with majestic ideas, are fascinated with the charms of Vaikuṇṭha which is the outer covering plane of Sree Goloka, at the sight of the eight perfections, *viz.*, '*aṇimā*', etc., and majesties

सत्यलोकस्तु ब्रह्मलोकः सनातनः" इति द्वितीये वैकुण्ठान्तरस्यापि तत्तयाख्यातेः। कोऽसौ ब्रह्महृदस्तत्राह,––यत्रेति ; तत्तीर्थमहिमानं लक्ष्मेव विधातुं सेयं परिपाटीति भावः। अत्र 'स्वां गतिं' इति तदीयता-निर्देशः, 'गोपानां स्वं लोकम्' इति षष्ठी-स्व-शब्दयोर्निर्देशः, 'कृष्णम्' इति साक्षान्निर्देशश्च वैकुण्ठान्तरं व्यवच्छिद्य श्रीगोलोकमेव व्यवस्थापितवानिति। तथा च हरिवंशे शक्र-वचनम्––

"स्वर्गादूर्ध्वं ब्रह्मलोको ब्रह्मर्षिगणसेवितः।
तत्र सोमगतिश्चैव ज्योतिषां च महात्मनाम्॥

तस्योपरि गवां लोकः साध्यास्तं पालयन्ति हि।
स हि सर्वगतः कृष्णो महाकाशगतो महान्॥

उपर्युपरि तत्रापि गतिस्तत्र तपोमयी।
यां न विद्मो वयं सर्वे पृच्छन्तोऽपि पितामहम्॥

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like "*mahāpadma*", etc. Those who are less forward in their intelligence relapse to the seven-fold world falling under the control of the ten protectors (of the ten directions) in the guise of *mantrams.* In this wise, Goloka has become unknowable and inaccessible. It is only the Divine Selves of Godhead, the Propounders of the Divine Dispensations for the different Ages, who are always forward there to favour the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These Divine Forms of God-head

गतिः शमदमाढ्यानां स्वर्गे सुकृतकर्मणाम् ।
ब्राह्मे तपसि युक्तानां ब्रह्मलोकः परा गतिः ॥

गवामेव हि यो लोको दुरारोहा हि सा गतिः ।
स तु लोकस्त्वया कृष्ण सीदमानः कृतात्मना ।
धृतो धृतिमता वीर निघ्नतोपद्रवान् गवाम् ॥" इति ।

अत्रापातप्रतीतार्थान्तरे 'स्वर्गादूर्ध्वं ब्रह्मलोकः' इत्युक्तं स्यात् 'लोकत्रयमतिक्रम्य' इत्युक्तेः, 'तत्र सोमगतिश्चैव' इति न संभवति चन्द्रस्यान्येषामपि 'ज्योतिषां' ध्रुवलोकादधस्तादेव गतेस्तथा 'साध्यास्तं पालयन्ति' इत्यपि नोपपद्यते ; देवयोनिरूपाणां तेषां स्वर्गलोकस्यापि पालनमसंभवम्, किमुत तदुपरिलोकस्य सुरभिलोकस्य । तथा तस्य लोकस्य सुरभिलोकत्वे 'स हि सर्वगतः' इत्यनुपपन्नं स्यात्, श्रीभगवद्विग्रह-लोकयोरचिन्त्यशक्तित्वेन विभुत्वं घटेत, न पुनरन्यस्येति । अत एव सर्वातीतत्वात् 'तत्रापि तव गतिः'

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are surrounded there with attendants of their respective natures. *Svetadwipa* in Goloka is their place of abode. Hence Srila Thākur Brindābana the manifest Vyasa of Chaitanya-Leelā, has described the village of Nabadwipa as bearing the name of *Svetadwipa*. In this *Svetadwipa* the concluding portions of the pastimes of Gokula exist eternally as the pastimes of Nabadwipa. Hence the Region of Nabadwipa, Braja and the realm of Goloka are one and the same indivisible entity; the difference only

इति 'अपि'-शब्दो विस्मये प्रयुक्तः; 'यां न विद्मो वयं सर्वे' इत्यादिकं चोक्तम् ; तस्मात्प्राकृत-गोलोकादन्य एवासौ गोलोक इति सिद्धम् । तथा च मोक्षधर्मे नारायणीयोपाख्याने श्रीभगवद्वाक्यम्—

"एवं बहुविधै रूपैश्चरामीह वसुन्धराम् ।
ब्रह्मलोकं च कौन्तेय गोलोकं च सनातनम् ॥" इति ॥

तस्मादयमर्थः,—'स्वर्ग'-शब्देन,

"भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः ।
स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना ॥"

इति भागवते द्वितीयोक्तानुसारेण, स्वर्लोकमारभ्य सत्यलोक-पर्यन्तं लोकपञ्चकमुच्यते । तस्मात् 'ऊर्ध्वम्' उपरि 'ब्रह्मलोकः'

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lies in the manifestations of the infinite variety of sentiments, corresponding to the diverse nature of their devotional love. There is in this a most hidden principle which only the greatest souls who are possessed of the highest transcendental love, are enabled to realise by the direct Grace of Krishna. The truth is as follows :—In this mundane world there are fourteen spheres disposed in the graded order of high and low. Persons living with wives and children hankering for the pleasure-giving effect of their fruitive actions, move up and down within the limits of the three worlds of भूः, भुवः and

ब्रह्मात्मको लोकः सच्चिदानन्दरूपत्वात्, ब्रह्मणो भगवतो लोकः इति वा,—"मूर्धभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः" इति द्वितीयात्; टीका च—"ब्रह्मलोको वैकुण्ठाख्यः सनातनो नित्यः, न तु सृष्टिप्रपञ्चान्तर्वर्ती" इत्येषा; श्रुतिश्च—"एष ब्रह्मलोक एष आत्मलोकः" इति। स च 'ब्रह्मर्षिगण-सेवितः'—ब्रह्माणो मूर्तिमन्तो वेदाः, ऋषयः श्रीनारदादयः, गणाश्च श्रीगरुड-विष्वक्सेनादयः, तैः सेवितः। एवं नित्याश्रितानुक्त्वा तद्गमनाधिकारिण आह,—'तत्र' ब्रह्मलोके, उमया सह वर्तते इति 'सोमः' श्रीशिवस्तस्य 'गतिः'—

"स्वधर्मनिष्ठः शतजन्मभिः पुमान्
विरिञ्चतामेति ततः परं हि माम्।
अव्याकृतं भागवतोऽथ वैष्णवं
पदं यथाहं विबुधाः कलात्यये॥"

इति चतुर्थे रुद्रगीतात्। सोमेति सुपां सुलुगित्यादिना षष्ठीलुक् छान्दसः। तदुत्तरत्रापि गतिरित्यन्वयः। 'ज्योतिः' ब्रह्म, तदैकात्मभावानां मुक्तानामित्यर्थः; न तु तादृशानामपि सर्वेषाम्,

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स्वः। Brahmachārins of great austerities, ascetics and persons addicted to hypothetical truth, persons of a neutral disposition adopting non-fruitive works by an aptitude which seeks to be free from all mundane desires, move up and down within the limits of the worlds of महः, जनः, तपः and सत्य। Above these worlds lies the abode of four-headed Brahmā, above which lies the unlimited realm of

किन्तु 'महात्मनां' महाशयानां मोक्षानादरतया भजतां श्रीसनकादि-तुल्यानामित्यर्थः ;—

"मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥" इति

षष्ठतः,

"योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥"

इति गीताभ्यश्च, तेष्वेव महत्त्वपर्यवसानात् । 'तस्य' ब्रह्मलोकस्य 'उपरि गवां लोकः' श्रीगोलोक इत्यर्थः । तं च गोलोकं 'साध्याः' प्रापञ्चिकदेवानां प्रसादनीया मूलरूपा नित्य-तदीय-देवगणाः 'पालयन्ति' दिक्पालरूपतया वर्तन्ते,—

"ते ह नाकं महिमानः सचन्तस्तत्र पूर्वे साध्याः सन्ति देवाः" इति श्रुतेः,

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Vaikuntha of Vishnu, *Kshirodakashāyi*, lying in the ocean of milk. *Paramahamsa Sannyāsins* and the demons killed by Sree Hari, by crossing the *Virajā*, *i.e.*, by passing beyond the fourteen worlds, enter into the luminous Realm of *Brahman* and attain to *Nirvāna* in the form of temporary abeyance of the temporal ego. But the devotee actuated by knowledge (ज्ञानभक्त), the devotee actuated by the pure devotional aptitude (शुद्धभक्त), the devotee imbued with loving devotion (प्रेमभक्त), the devotee actuated by pure love (प्रेमपरभक्त), and the devotee impelled by

"तत्र पूर्वे ये च साध्या विश्वे देवाः सनातनाः ।
ते ह नाकं महिमानं सचन्तः शुभदर्शनाः ॥"—

इति महावैकुण्ठ-वर्णने पाद्मोत्तरखण्डाच्च ; यद्वा, "तद्भूरिभाग्यमिह जन्म किमप्यटव्यां यद्गोकुलेऽपि" इति श्रीब्रह्मस्तवानुसारेण तद्विध-परमभक्तानामपि साध्याः तादृशसिद्धिप्राप्तये प्रसादनीयाः श्रीगोपगोपीप्रभृतयस्तं पालयन्ति । तदेवं सर्वोपरिगतत्वेऽपि 'हि' प्रसिद्धौ, 'सः' श्रीगोलोकः 'सर्वगतः' श्रीनारायण इव प्रापञ्चिकाप्रापञ्चिकवस्तुव्यापकः । कैश्चित् क्रममुक्ति-व्यवस्थया तथा प्राप्यमाणोऽप्यसौ द्वितीयस्कन्धवर्णित-कमलासनदृष्ट-वैकुण्ठवत् श्रीव्रजवासिभिरत्रापि यस्माद्दृष्ट इति भावः । अत एव 'महान्' भगवद्रूप एव,—'महान्तं विभुमात्मानम्' इति श्रुतेः । अत्र हेतुः,—'महाकाशं' परमव्योमाख्यं ब्रह्म विशेषणलाभात्, "आकाशस्तल्लिङ्गात्" इति न्यायसिद्धेश्च ; 'तद्गतः',—ब्रह्माकारोदयानन्तरमेव वैकुण्ठप्राप्तेर्यथाऽजामिलस्य । तदेवं 'उपर्युपरि'

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overwhelming love (प्रेमातुरभक्त), who serve the majesty of Godhead, have their locations in *Vaikuntha*, *i.e.*, the Transcendental Realm of Sree Nārāyana.

The devotees who are imbued with all-love and who walk in the foot-steps of the spiritual maids of Braja, alone attain to the realm of Goloka. The different locations of the devotees in Goloka according to the respective differences in the nature of their *rasa*, *i.e.*, mellow quality, are settled by the inconceivable Power of Krishna. The pure devotees following the devotees of *Braja* and those following

सर्वोपर्यपि विराजमाने 'तत्र' श्रीगोलोकेऽपि 'तव गतिः' श्रीगोविन्द-रूपेण क्रीडा वर्तत इत्यर्थः। अत एव सा गतिः साधारणी न भवति, किन्तु 'तपोमयी'—तपोऽत्रानवच्छिन्नैश्वर्यम्; सहस्रनामभाष्येऽपि —"परमं यो महत्तपः' इत्यत्र तथा व्याख्यातम्; 'स तपोऽतप्यत' इति परमेश्वर-विषयक-श्रुतेः,—ऐश्वर्यं प्राकाशयदिति हि तत्रार्थः। अत एव ब्रह्मादिभिर्दुर्वितर्क्यत्वमाह,—यामिति। अधुना तस्य गोकुल इत्याख्या बीजमभिव्यञ्जयति,—गतिरिति। 'ब्राह्मे' ब्रह्मलोकप्रापके 'तपसि' श्रीकृष्णविषयक-मनः-प्रणिधाने 'युक्तानां' रतचित्तानां तत्प्रेमभक्तानामित्यर्थः;—"यस्य ज्ञानमयं तपः"

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the pure devotees of Nabadwipa are located in the Realm of Krishna and Gaura respectively. The identical devotees of Braja and Nabadwipa simultaneously attain to the pleasures of service in the realm of Krishna and Gaura. Sree Jiva Goswāmi writes in his work *Gopālachampu* that "the Supreme Transcendental Realm is called Goloka being the abode of गो, transcendental cows, and गोप *i.e.*, transcendental cowherds. This is the seat of the *Rāsa*-pastimes of the Absolute Sree Krishna. Again the realm is called Sveta-dwipa owing to the realisation of some of the *rasas* which are the inconceivable manifestation derived from the untouched purity of that Supreme Realm. The two-fold entities of the supreme Goloka and the supreme Sveta-dwipa are indivisibly the Realm of Goloka". The gist of the whole

इति श्रुतेः । 'ब्रह्मलोकः' वैकुण्ठलोकः, 'परा' प्रकृत्यतीता । 'गवां' व्रजवासिमात्राणां—"मोचयन् व्रजगवां दिनतापम्" इति श्रीदशमात्,—तेषां स्वतस्तद्भावभावितानां च साधनवशादित्यर्थः । अतस्तद्भावस्याप्यसुलभत्वात् 'दुरारोहा' दुष्प्रापान्येषां तप आदिना । 'धृतः' रक्षितः श्रीगोवर्धनोद्धरणेऽपि तथा स चक्षुषामेव लोकः प्रद्दष्टः ।

"ता वां वास्तून्युश्मसि गोमध्यै
यत्र गावो भूरिशृङ्ग्यो अयासः ।
अत्राह तदुरुगायस्य वृष्णः
परमं पदमवभाति भूरि ॥" इति ;

व्याख्यातं च,—'ता' तानि 'वां' युवयोः कृष्णरामयोः, 'वास्तूनि' लीलास्थानानि 'गोमध्यै' प्राप्तुम् 'ऊश्मसि' कामयामहे । तानि

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matter is this :—"Goloka as Sveta-dwipa is eternally manifest because the pleasures of enjoyment of the *rasa* could not be had in its entirety in the pastimes of Krishna in *Braja*. He accepts the emotion and effulgence of His Predominated Moiety, Sree Rādhikā, and makes an eternal Pastime for the enjoyment of Krishna-rasa there. Sree Krishna Chandra coveting to taste the following pleasures, *viz.*, to realise (1) the nature of the greatness of love of Sree Rādhā; (2) the nature of the wonderful sweetness of His love of which Sree Rādhikā has got the taste; (3) the nature of the exquisite joy that accrues to Sree Rādhā by Her realisation of the

किं विशिष्टानि ?—'यत्र' येषु 'भूरिश्रृङ्ग्यः' महाश्रृङ्ग्यो गावो वसन्ति ; यथोपनिषदि—"भूरिवाक्ये धर्मपरेण भूरिशब्देन महिष्टमेवोच्यते, न तु बहुतरमिति बहुशुभलक्षण इति वा"। 'अयासः' शुभाः—"अयः शुभावहो विधिः" इत्यमरः, 'देवासः' इतिवत् युषन्तपदमिदम् । 'वृष्णः' सर्वकामदुघस्येति । 'अत्र' भूमौ तल्लोको वेदे प्रसिद्धः श्रीगोलोकाख्यः । 'उरुगायस्य' स्वयं

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sweetness of His love, took His birth, like the Moon, in the ocean of the womb of Sree Sachi Devi. The esoteric desire of Sree Jiva Goswāmi Prabhu is herein made manifest. In the Veda it is also said, 'Let me tell you the mystery. In Nabadwipa, the identical Realm of Goloka, on the bank of the Ganges, Gaura Chandra who is Govinda, the Entity of Pure cognition, who has two hands, who is the Soul of all souls, who has the supreme great personality as the great meditative *sannyāsin* and who is beyond the three-fold mundane attributes, makes the process of pure unalloyed devotion manifest in this mundane world. He is sole Godhead. He is the Source of all forms, the Supreme Soul and is Godhead manifesting Himself in yellow, red, blue and white colours. He is the direct Entity of Pure Cognition full of the Spiritual (*Chit*) Potency. He is the Figure of the devotee. He is the Bestower of devotion and cognisable by devotion alone. The selfsame Gaura Chandra, who is no other than Krishna

एवं ज्योतिर्मयो देवः सदानन्दः परात्परः ।
आत्मारामस्य तस्यास्ति प्रकृत्या न समागमः ॥ ६ ॥

भगवतः 'पदं' स्थानं 'भूरि' बहुधा अवभाति इति 'आह' वेद इति ; यथा यजुःसु माध्यन्दिनीये स्तूयते,—"धामान्युश्मसीति इति विष्णोः परमं पदमवभाति भूरि" इति चात्र प्रकरणान्तरं पठन्ति । शेषं समानम् ॥ ५ ॥

अथ मूलव्याख्यामनुसरामः । विराट्-तदन्तर्यामिनोरभेद-

Himself, in order to taste the *rasa* of the pastimes of Rādhā-Krishna in Goloka, is manifest in the Eternal Realm of Nabadwipa identical with Goloka. This is also clear from the Vedic declarations, *viz.*, "आसन् वर्णास्त्रयः," "कृष्णवर्णं त्विषाऽकृष्णं," "यदा पश्यः पश्यति रुक्मवर्णं," "महान् प्रभुर्वै" and various other statements of the theistic Scriptures. Just as Sree Krishna had His birth in the mundane Gokula through the agency of *Yogamāyā* who is the primal Energy of the Supreme Lord, so with Her help He manifests the *Leelā* of His birth in the womb of Sachi Devi in Nabadwipa on this mundane plane. These are the absolute Truths of Spiritual science and not the outcome of imaginary speculation under the thraldom of the Deluding Energy of Godhead. (5)

Translation.—The Lord of Gokula is the Transcendental Supreme God-head, the Own Self of

विवक्षया पुरुषसूक्तादावेकपुरुषत्वं यथा निरूपितं, तथा गोलोक-तदधिष्ठात्रोरप्याह,—एवमिति । 'देवः' गोलोकस्तदधिष्ठातृ-श्रीगोविन्दरूपः । 'सदानन्दम्' इति तत्स्वरूपमित्यर्थः; नपुंसकत्वं—"विज्ञानमानन्दं ब्रह्म" इति श्रुतेः । 'आत्मारामस्य' अन्यनिरपेक्षस्य; 'प्रकृत्या' मायया 'न समागमः'; यथोक्तं द्वितीये,—'न यत्र माया किमुतापरे" इति ॥ ६ ॥

Eternal Ecstacies. He is Superior of all superiors and is busily engaged in the enjoyments of the Transcendental Realm and has no association with His mundane Potency. (6)

Purport.—The sole Potency of Krishna which is spiritual, functioning as Krishna's Own Proper Power, has manifested His Pastimes of Goloka or Gokula. By Her Grace individual souls who are constituents of the marginal potency can have admission into even those Pastimes. The Deluding Energy who is of the nature of the perverted reflection of the spiritual (*Chit*) Potency, has got her location on the other side of the river *Virajā*, which surrounds the *Brahma-Dhāma* forming the boundary of *Mahā-Vaikuṇṭha* as the outer envelope of Goloka. The position of Goloka being absolutely unalloyed with the mundane, Deluding Energy, far from having any association with Krishna, feels ashamed to appear before His View. (6)

मायया रममाणस्य न वियोगस्तया सह।
आत्मना रमया रेमे त्यक्तकालं सिसृक्षया ॥ ७ ॥

अथ प्रपञ्चात्मनस्तदंशस्य पुरुषस्य तु न तादृशत्वमित्याह,—माययेति प्राकृतप्रलयेऽपि तस्मिंस्तस्या लयात्—"यस्यांशांशभागेन" इत्यादेः। ननु तर्हि जीववत्तल्लिप्तत्वेनानीश्वरत्वं स्यात्? तत्राह,—आत्मनेति। स तु 'आत्मना' अन्तर्वल्या तु 'रमया' स्वरूपशक्त्यैव 'रेमे' रतिं प्राप्नोति, बहिरेव मायया सेव्य इत्यर्थः;—"एष प्रपन्नवरदो रमयात्मशक्त्या यद्यत् करिष्यति गृहीतगुणावतारः" इति तृतीये ब्रह्मस्तवात्; "मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि" इति प्रथमे श्रीमदर्जुनवाक्याच्च।

Translation.—Krishna never consorts with His Illusory Energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous Pastime, in which He engages by consorting with His Own spiritual (*Chit*) Potency Romā by casting His glance at the Deluding Energy in the shape of sending His time-energy, is an auxiliary activity. (7)

Purport.—The Illusory Energy has no direct contact with Krishna, but has got indirect contact. Vishnu the Prime Cause, lying in the causal ocean,

तर्हि तत्प्रेरणं विना कथं सृष्टिः स्यात् ? तत्राह,—'सिसृक्षया' स्रष्टुमिच्छया 'त्यक्तः' सृष्टयर्थं प्रहितः 'कालः' यस्मात् तादृशं यथा स्यात् तथा रेमे । प्रथमान्तपाठस्तु सुगमः । तत्प्रभावरूपेण तेनैव सा सिध्यतीति भावः ;—

"प्रभावं पौरुषं प्राहुः कालमेके यतो भयम्"—इति,

"कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।
पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥"

इति च तृतीयात् ॥ ७ ॥

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the Plenary Portion of Mahā-Sankarsana who has His seat in *Mahā-Vaikuṇṭha* the sphere of Krishna's own extended Transcendental Pastimes, casts His glance towards the Deluding Energy. Even in casting His glance He has no contact with the Deluding Energy because the spiritual (*Chit*) Potency Romā then carries the function of His glance as His unpolluted ever-submissive Potency. The Deluding Energy as the maid servant of the spiritual (*Chit*) Potency Romā, serves the Manifested Plenary Portion of God-head consorted with Romā, the Time-Energy representing the Force of Activity and Instrumentality of Romā; hence there is found the process of masculinity or the creative Force. (7)

नियतिः सा रमा देवी तत्प्रिया तद्वशं तदा ।
तल्लिङ्गं भगवान् शम्भुर्ज्योतीरूपः सनातनः ।
या योनिः सा परा शक्तिः कामो बीजं महद्धरेः ॥ ८ ॥

ननु रमैव सा का ? तत्राह,—नियतिरित्यर्धेन । नियम्यते स्वयं भगवत्येव नियता भवतीति 'नियतिः' स्वरूपभूता तच्छक्तिः ; 'देवी' द्योतमाना स्वप्रकाशरूपा इत्यर्थः ; तदुक्तं द्वादशे— "अनपायिनी हरेः शक्तिः श्रीः साक्षादात्मनो हरेः" इति ; टीका च,—"अनपायिनी हरेः शक्तिः ; तत्र हेतुः—साक्षादात्मन इति ; स्वरूपस्य चिद्रूपत्वात्तस्यास्तदभेदादित्यर्थः" इत्येषा । अत्र साक्षाच्छब्देन—"विलज्जमानया यस्य स्थातुमीक्षा-पथेऽमुया"

Translation.—(The secondary process of association with Māyā is described.)

Romādevi, the spiritual (*Chit*) Potency, beloved consort of the Supreme Lord, is the Regulatrix of all entities. The Divine Plenary Portion of Krishna creates the mundane world. At creation there appears a Divine Halo of the Nature of His Own Subjective Portion (स्वांश) This Halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This Halo is the dim twilight reflection of the Supreme Eternal Effulgence. This masculine symbol is the Subjec-

इत्याद्युक्ता माया नेति ध्वनितम् । तत्र 'अनपायिनीत्वं' यथा विष्णुपुराणे—

"नित्यैव सा जगन्माता विष्णोः श्रीरनपायिनी ।
यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥" इति,

"एवं यथा जगत्स्वामी देवदेवो जनार्दनः ।
अवतारं करोत्येषा तथा श्रीस्तत्सहायिनी ॥" इति च ।

ननु कुत्रापि शिवशक्त्योः कारणता श्रूयते ? तत्र विराड्-वर्णनवत् कल्पनया ते तदङ्गविशेषणत्वेनाह,—तल्लिङ्गमिति ।

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tive Portion of Divinity who functions as progenitor of the mundane world, subject to the supreme Regulatrix (Niyati). The conceiving potency in Regard to mundane creation makes her appearance out of the supreme Regulatrix. She is Māyā, the limited, non-Absolute (अपरा) Potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the pro-creative desire of the Supreme Lord. (8)

Purport.—Sankarsana possessed of creative desire is the subjective Portion of Krishna taking the initiative in bringing about the birth of the mundane world. Lying in the causal water as the primal *Purusha Avatāra* He casts His glance towards Māyā (Limited Potency). Such glance is

"तस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता" इति विष्णुपुराणानुसारेण प्रपञ्चात्मनस्तस्य महाभगवदंशस्य स्वांशज्योतिराच्छन्नत्वादप्रकटरूपस्य पुरुषस्य 'लिङ्गम्' लिङ्गस्थानीयो योंऽशः प्रपञ्चोत्पादकांशः, स एव शम्भुः ; अन्यस्तु तदाविर्भावविशेषत्वादेव शम्भुरुच्यत इत्यर्थः। वक्ष्यति च,—'क्षीरं यथा दधि विकारविशेषयोगात्' इत्यादि। तथा तस्य वीर्याधानस्थानीय-मायाया अप्यप्रकटन-रूपाया या 'योनि'स्थानीयोंऽशः, सैव 'अपरा' प्रधानाख्या शक्तिरिति पूर्ववत्। तत्र च 'हरेः' तस्य पुरुषाख्य—हर्यंशस्य 'कामो' भवति,—सृष्ट्यर्थे तद्दिदृक्षा जायत इत्यर्थः। ततश्च

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the efficient cause of the mundane creation. Sambhu the symbol of masculine mundane procreation is the dim halo of this reflected effulgence. It is this symbol which is applied to the organ of generation of Māyā, the shadow of Romā or the Divine Potency. The first phase of the appearance of the mundane desire created by Mahā-Vishnu is called the seminal principle of *Mahat* or the perverted cognitive faculty. It is this which is identical with the mental principle ripe for procreative activity. The conception underlying it is that it is the Will of the *Purusha* Who creates by using the efficient and material principles. Efficiency is Māyā or the productive feminine organ. The material principle is Sambhu or the procreative masculine organ. Mahā-Vishnu is Purusha or the Dominat-

लिङ्गयोन्यात्मिका जाता इमा माहेश्वरी-प्रजाः ॥ ९ ॥

'महत्' इति सजीव-महत्तत्त्वरूपं सप्रपञ्चरूपं बीजमाहितं भवतीत्यर्थः ; "सोऽकामयत" इति श्रुतेः, 'कालवृत्त्या' इत्यादि तृतीयाच्च ॥ ८ ॥

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ing Divine Person wielding the Will. *Pradhāna* or the substantive principle in the shape of mundane entities, is the material principle. Nature embodying the accommodating principle (आधारम्), is Māyā. The principle of embodied Will bringing about the intercourse of the two, is the Dominating Divine Person (Purusha), Subjective Portion of Krishna, the Manifestor of the mundane world. All of these three are creators. The seed of amorous creative desire in Goloka, is the embodiment of pure cognition. The seed of sex-desire to be found in this mundane world, is that of Kāli, etc., who are the shadows of the Divine Potency. The former, although it is the prototype of the latter, is located very far from it. The seed of the mundane sex-desire is the perverted reflection in this mundane world of the seed of the original creative desire. The process of the appearance of Sambhu is recorded in the 10th and 15th Shlokas. (8)

Translation.—All offspring of the consort of the Great Lord (*Mahesvara*) of this mundane world, are of the nature of the embodiment of the

अतः शिवशास्त्रमपि तद्विशेषाविवेकादेव स्वातन्त्र्येण प्रवर्त्तते, वस्तुतस्तु पूर्वाभिप्रायत्वमेवेत्याह,—लिङ्गेत्यर्धेन। 'माहेश्वरी' माहेश्वर्यः ॥ ९ ॥

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mundane masculine and feminine generative organs. (9)

Purport.—The full quadrantal extension of the Supreme Lord, is His Majesty. Of this the tri-quadrantal extensions of unlamenting, non-perishing and non-apprehending situations constitute the Majesties of the realms of *Vaikuṇṭha* and Goloka, etc. In this temporal realm of Māyā devas and men, etc.—all these together with all mundane worlds,—are the great majesties of the limited potency. All these entities are embodiments of the masculine and feminine organs of generation by the distinction of efficient and material causal principles; or, in other words, they are produced by the process of sexual intercourse between the male and female organs of generation. All the information that has been accumulated by the agency of the Sciences of this world, possesses this nature of sexual co-union. Trees, plants and even all insentient entities are embodiments of the co-union of male and female. The feature that is of special significance is that although such expressions as 'the generative organs of male and female' are indecorous yet in Scientific

शक्तिमान् पुरुषः सोऽयं लिङ्गरूपी महेश्वरः ।
तस्मिन्नाविरभूल्लिङ्गे महाविष्णुर्जगत्पतिः ॥ १० ॥

शक्तिमानित्यर्धेन तदेवानूद्य तस्मिन् पूर्वोक्तस्याप्रकटरूपस्य प्रकटरूपतया पुनरभिव्यक्तिरित्याह,—तस्मिन्नित्यर्धेन । तस्मा-

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literature these words, expressing the above-mentioned principles, are exceedingly wholesome and productive of abiding value. Indecorum is merely an entity pertaining to the external custom of society. But Science, and specially the highest Science, cannot destroy the true entity by deference to social custom. Wherefore, in order to demonstrate the seed of mundane sex-desire, the basic principle of this phenomenal world, the use of those identical words is indispensable. By the use of all these words only the masculine energy or the predominating active potency, and female energy or the pre-dominated active potency, are to be understood. (9)

Translation.—The person embodying the material causal principle, *viz.*, the great Lord of this mundane world (*Mahesvara*) Sambhu, in the form of the male generating organ, is joined to his female consort the limited energy (Māyā) as the efficient causal principle. The Lord of the world Mahā-Vishnu is manifest in him by His Subjective Portion in the Form of His Glance. (10)

लिङ्गरूपी प्रपञ्चोत्पादकस्तदंशोऽपि शक्तिमान् पुरुषो महेश्वर उच्यते । ततश्च 'तस्मिन्' भूतसूक्ष्मपर्यन्ततां प्राप्ते 'लिङ्गे' स्वयं तदंशी 'महाविष्णुराविरभूत्' प्रकटरूपेणाविर्भवति ; यतो 'जगत्पतिः' जगतां सर्वेषां परावरेषां जीवानां स एव पतिरिति ॥ १० ॥

Purport.—In the transcendental atmosphere (*Parabyoma*), where spiritual Majesty preponderates, there is present Sree Nārāyana who is not different from Krishna. Mahā-Samkarsana, Subjective Plenary Facsimile of the Extended Personality of Sree Nārāyana, is also the Divine Plenary Portion of the Propagatory Embodiment of Sree Krishna. By the power of His spiritual energy a Plenary Subjective Portion of Him, eternally reposing in the neutral stream of *Virajā* forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow-potency. Māyā, who is located far away from Himself. Thereupon Sambhu, Lord of *Pradhāna* embodying the substantive principle of all material entities, who is same as Rudra, the dim reflection of the Supreme Lord's own Divine Glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the Energy of Mahā-Vishnu representing the direct spiritual Power of Krishna. Therefore, the principle of *Mahat*, or the perverted

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
सहस्रबाहुर्विश्वात्मा सहस्रांशः सहस्रसू. ॥ ११ ॥

तदेव रूपं विवृणोति,—सहस्रशीर्षेति । सहस्रमंशा अवतारा यस्य स 'सहस्रांशः'; सहस्रं सूते सृजति यः स 'सहस्रसूः'; सहस्र-शब्दः सर्वत्रासंख्यता-परः । द्वितीये च रूपमिदमुक्तम्—"आद्योऽवतारः पुरुषः परस्य" इत्यस्य टीकायां—"परस्य भूम्नः पुरुषः प्रकृतिप्रवर्तकः, 'यस्य सहस्रशीर्षे' इत्याद्युक्तो लीलाविग्रहः स आद्योऽवतारः" इति ॥ ११ ॥

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cognitive faculty, is produced only when the Subjective Plenary Portion of Krishna, *viz.*, the Prime Divine Avatāra Mahā-Vishnu who is the Subjective Portion of Samkarsana, himself the Subjective Portion of Krishna, is propitious towards the active mutual endeavours of Māyā, Siva's consort (*Sakti*), and *Pradhāna* or the principle of substantive mundane causality. Agreeably to the initiative of Mahā-Vishnu the consort of Siva creates successively the mundane ego (*ahankāra*), the five mundane elements (*bhutas*) *viz.*, space etc., their atttributes (*tanmātrāh*) and the limited senses of conditioned soul (*jiva*). The constituent particles, in the form of pencils of effulgence of Mahā-Vishnu, are manifest as the individual souls (*jivas*). This will be elaborated in the sequel. (10)

Translation.—The Lord of the mundane world,

नारायणः स भगवानापस्तस्मात् सनातनात् ।
आविरासीत् कारणार्णो निधिः संकर्षणात्मकः ।
योगनिद्रां गतस्तस्मिन् सहस्रांशः स्वयं महान् ॥ १२ ॥

अयमेव कारणार्णवशायीत्याह,—नारायण इति सार्धेन । अतः आप एव 'कारणार्णो-निधिराविरासीत्' । स तु नारायणः 'संकर्षणात्मकः' इति,—पूर्वं गोलोकावरणतया यश्चतुर्व्यूहमध्ये

Mahā-Vishnu, possesses thousands of thousands of Heads, Eyes, Hands. He is the Source of thousands of thousands of Avatāras in His thousands of thousands of Subjective Portions. He is the Creator of thousands of thousands of individual souls. (11)

Purport.—Mahā-Vishnu, the Object of worship of the hymns of all the Vedas, is possessed of an infinity of senses and potencies, and He is the Prime Avatāra-Purusha, the Source of all the Avatāras. (11)

Translation.—The same Mahā-Vishnu is spoken of by the name of 'Nārāyana' in this mundane world. From that Eternal Person has sprung the vast expanse of water of the spiritual causal Ocean. The Subjective Portion of Samkarsana who abides in *Parabyoma*, the above Supreme Purusha with thousands of Subjective Portions, reposes in the state of Divine Sleep (*Yoganidrā*) in the waters of the spiritual causal Ocean. (12)

तद्रोमबिल-जालेषु बीजं संकर्षणस्य च ।
हैमान्यण्डानि जातानि महाभूतावृतानि तु ॥ १३ ॥

संकर्षणः संमतस्तस्यैवांशोऽयमित्यर्थः । अथ तस्य लीलामाह,—योगनिद्रामिति ; स्वरूपानन्दसमाधिं गत इत्यर्थः । तदुक्तं—

"आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
तस्य ता अयनं पूर्वं तेन नारायणः स्मृतः ॥" इति ॥ १२ ॥

तस्मादेव ब्रह्माण्डानामुत्पत्तिमाह,—तद्रोमेति । 'तत्' इति तस्येत्यर्थः । तस्य संकर्षणात्मकस्य यद्बीजं योनिशक्तावध्यस्तम्, तदेव भूतसूक्ष्मपर्यन्ततां प्राप्तं सत् पश्चात् तस्य 'रोमबिल-जालेषु' विवरेष्वन्तर्भूतं च सत् 'हैमान्यण्डानि जातानि' ; तानि

Purport.—'*Yoganidrā*' (Divine Sleep) is spoken of as ecstatic trance which is of the nature of the bliss of the true Subjective Personality. The above-mentioned Ramā-devi is '*Yoganidrā*' in the form of 'Yoga-Māyā'. (12)

Translation.—The spiritual seeds of Samkarsana existing in the pores of skin of Mahā-Vishnu, are born as so many golden sperms. These sperms are covered with five great elements, (13)

चापञ्चीकृतांशैर्महाभूतैरावृतानि जातानीत्यर्थः । तदुक्तं दशमे ब्रह्मणा—"क्वेदृग्विधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम्" इति ; तृतीये च—

"विकारैः सहितो युक्तैर्विशेषादिभिरावृतः ।
दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
अण्डकोषो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥
लक्ष्यन्तेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥" इति ॥ १३

Purport.—The Prime Divine Avatāra lying in the spiritual causal Ocean is such a great affair that in the pores of His Divine Form spring up myriads of seeds of the universes. Those series of universes are the perverted reflections of the infinite transcendental region. As long as they remain embedded in His Divine Form they embody the principle of spiritual reflection having the form of golden eggs. Nevertheless by the creative desire of Mahā-Vishṇu the minute particles of the great elements, which are constituents of the mundane efficient and material causal principles, envelope them. When those golden sperms, coming out with the exhalation of Mahā-Vishnu, enter into the unlimited accommodating chamber of the limited potency (Māyā) they become enlarged by the non-conglomerate great elements. (13)

प्रत्यण्डमेवमेकांशादेकांशाद्विशति स्वयम् ।
सहस्रमूर्धा विश्वात्मा महाविष्णुः सनातनः ॥ १४ ॥

ततश्च तेषु ब्रह्माण्डेषु पृथक् पृथक् स्वरूपैः रूपान्तरैः स एव प्रविवेशेत्याह,—प्रत्यण्डमिति । 'एकांशादेकांशात्' एकेनैकेनांशेनेत्यर्थः ॥ १४ ॥

Translation.—The same Mahā-Vishnu entered into each universe as His o n separate Subjective Portions. The Divine Portions, that entered into each universe are possessed of His majestic Extension, *i.e.* they are the eternal universal soul Mahā-Vishnu, possessing thousands of thousands of heads. (14)

Purport.—Mahā-Vishnu lying in the spiritual causal Ocean is the subjective portion of Mahā-Samkarsana. He entered, as His own Subjective Portions, into those universes. These individual Portions all represent the second Divine Purusha lying in the Ocean of conception and is identical with Mahā-Vishnu in every respect. He is also spoken of as the Divine Guide, from within, of all souls. (14)

वामाङ्गादसृजद्विष्णुं दक्षिणाङ्गात् प्रजापतिम् ।
ज्योतिर्लिङ्गमयं शम्भुं कूर्चदेशादवासृजत् ॥ १५ ॥

पुनः किं चकार? तत्राह,—वामाङ्गादिति । विष्ण्वादय इमे सर्वेषामेव ब्रह्माण्डानां पालकादयः प्रतिब्रह्माण्डान्तःस्थितानां विष्ण्वादीनां चेश्वराणां प्रयोक्तारो यथा प्रतिब्रह्माण्डं तथाधि-ब्रह्माण्डमण्डलमभ्युपगन्तव्यमिति भावः ; येषु प्रजापतिरयं हिरण्य-गर्भरूप एव, न तु वक्ष्यमाणचतुर्मुखरूप एव ; सोऽयं तत्तदावरणगत-

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Translation.—The same Mahā-Vishnu created Vishnu from his left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eye-brows, Sambhu, the divine masculine manifested halo. (15)

Purport.—The Divine Purusha, lying in the Ocean of milk, the same who is the regulator of all individual souls, is Sree Vishnu; and Hiranyagarbha, the seminal principle, the Portion of the Supreme Lord, is the prime progenitor who is different from the four-faced Brahmā. This same Hiranyagarbha is the principle of seminal creating energy of every Brahmā belonging to each of the infinity of universes. The divine masculine manifested halo, Sambhu, is the plenary manifestation of his Prototype Sambhu, the same as the Primary Divine Masculine Generative Symbol Sambhu whose nature has already

अहंकारात्मकं विश्वं तस्मादेतद्व्यजायत ॥ १६ ॥

तत्तद्देवानां स्रष्टेति । विष्णुशम्भू अपि तत्तत्पालनसंहारकर्त्तारौ ज्ञेयौ । 'कूर्चदेशात्' भ्रुवोर्मध्यात् । एषां जलावरण एव स्थानानि ज्ञेयानि ॥ १५ ॥

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been described. Vishnu is the integral Subjective Portion of Mahā-Vishnu. Hence He is the Great Lord of all the other Lords. The Progenitor (Brahmā) and Sambhu are the dislocated portions of Mahā-Vishnu. Hence they are gods with delegated functions. His own potency being on the left side of God-head, Vishnu appears in the left Limb of Mahā-Vishnu from the unalloyed Essence of His Spiritual (*Chit*) Potency. Vishnu, Who is Godhead Himself, is the inner guiding Oversoul of every individual soul. He is the Personality of God-head described in the Vedas as being of the measure of a thumb. He is the Nourisher. The *karmins* (elevationists) worship him as Nārāyana, the Lord of sacrifices, and the *yogins* desire to merge their identities in him as *Paramātman*, by the process of their meditative trance. (15)

Translation.—The function of Sambhu in relation to *jivas* is that this universe enshrining the mundane egotistic principle has originated from Sambhu. (16)

तत्र शम्भोः कार्यान्तरमप्याह,—अहंकारात्मकमित्यर्धेन। 'एतद्विश्वं' तस्मादेव 'अहंकारात्मकं' 'व्यजायत' बभूव,—विश्वस्याहंकारात्मकता तस्माज्जातेत्यर्थः, सर्वाहंकाराधिष्ठातृत्वात्तस्य ॥ १६ ॥

Purport.—The basic Principle is the Supreme Lord Himself who is the embodiment of the principle of existence of all entities devoid of separating egotisms. In this mundane world the appearance of individual entities as separated egoistic symbols, is the limited perverted reflection of the unalloyed Spiritual (*Chit*) Potency; and, as *representing* the primal masculine divine generative function Sambhu, it is united to the accommodating principle, *viz.*, the mundane female organ which is the perverted reflection of the Spiritual (*Chit*) Potency, Ramā-devi. At this function Sambhu is nothing but the mere material causal principle embodying the extension in the shape of ingredient as matter. Again when in course of the progressive evolution of mundane creation each universe is manifested, then in the principle of Sambhu, born of the space between the two eye-brows of Vishnu, there appears the manifestation of the personality of Rudra; yet under all circumstances Sambhu fully enshrines the mundane egotistic principle. The innumerable *jivas* as spiritual particles emanating from the Over-soul in the form of pencils of rays of effulgence, have no relation with the mundane world when they come to

अथ तैस्त्रिविधैर्वेशैर्लीलामुद्वहतः किल ।
योगनिद्रा भगवती तस्य श्रीरिव संगता ॥ १७ ॥

ब्रह्माण्डप्रविष्टस्य तु तत्तद्रूपस्य लीलामाह,—अथ तैरित्यादि । 'तैः' तत्सदृशैः 'त्रिविधैः' प्रतिब्रह्माण्डगतविष्ण्वादिभिः 'वेशैः'

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know themselves to be the eternal servants of the Supreme Lord. They are then incorporated into the realm of *Vaikuṇṭha*. But when they desire to lord it over Māyā, forgetting their real identity, the egotistic principle Sambhu entering into their entities makes them identify themselves as separated enjoyers of mundane entities. Hence Sambhu is the primary principle of the egotistic mundane universe and of perverted egotism in *jivas* that identifies itself with their limited material bodies. (16)

Translation.—Thereupon the same Great Personal God-head, assuming the three-fold forms of Vishnu, Prajāpati and Sambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Mahā-Vishnu, prefers to consort with the Goddess *Yoganidrā*, the Constituent of His own Spiritual (*Chit*) Potency full of the ecstatic Trance of eternal Bliss appertaining to His Own Divine Personality. (17)

सिसृक्षायां ततो नाभेस्तस्य पद्मं विनिर्ययौ ।
तन्नालं हेमनलिनं ब्रह्मणो लोकमद्भुतम् ॥ १८ ॥

रूपैः 'लीलां' ब्रह्माण्डान्तर्गतपालनादिरूपाम् 'उद्वहतः' ब्रह्माण्डान्तर्गतपुरुषस्येति तामुद्वहति तस्मिन्नित्यर्थः । 'योगनिद्रा' पूर्वोक्त-महायोगनिद्रांशभूता 'भगवती' स्वरूपानन्द-समाधिमयत्वादन्तर्भूत-सर्वैश्वर्यैः 'सङ्गता श्रीरिव' इति—तत्र यथा श्रीरप्यंशेन सङ्गता तथा सापीत्यर्थः ॥ १७ ॥

ततश्च सिसृक्षायामिति । 'नालं' नालयुक्तं तत् 'हेमनलिनं' ब्रह्मणो जन्मशयनयोः स्थानत्वात् 'लोकः' इत्यर्थः ॥ १८ ॥

Purport.—The dislocated portions of the Divinity, *viz.*, Prajāpati and Sambhu, both identifying themselves as entities who are separate from the Divine Essence, sport with their respective non-spiritual (*achit*) consorts, *viz.*, Sāvitri-devi and Umā-devi, the perverted reflections of the Spiritual (*Chit*) Potency. The Supreme Lord Vishnu is the only Lord of the Spiritual (*Chit*) Potency, Ramā or Lakshmi. (17)

Translation.—When Vishnu lying in the Ocean of milk wills to create this universe, a golden lotus springs from His Navel-pit. The golden lotus with its stem is the abode of Brahmā representing *Brahmaloka* or *Satyaloka*. (18)

तत्त्वानि पूर्वरूढानि कारणानि परस्परम् ।
समवायाप्रयोगाच्च विभिन्नानि पृथक् पृथक् ॥
चिच्छक्त्या सज्जमानोऽथ भगवानादिपूरुषः ।
योजयन् मायया देवो योगनिद्रामकल्पयत् ॥ १९ ॥

तथाऽसंख्यजीवात्मकस्य समष्टिजीवस्य प्रबोधं वक्तुं पुनः कारणार्णो-निधिशायिनस्तृतीयस्कन्धोक्तानुसारिणीं सृष्टिप्रक्रियां

Purport.—'Gold' here means the dim reflection of pure cognition. (18)

Translation.—Before their conglomeration the primary elements in their nascent state remained originally separate entities. Non-application of the conglomerating process is the cause of their separate existence. Divine Mahā-Vishnu, Primal God-head, through association with His Own Spiritual (*Chit*) Potency, moved Māyā and by the application of the conglomerating principle created those different entities in their state of co-operation. And after that He Himself consorted with *Yoganidrā* by way of His eternal Dalliance with His Spiritual (*Chit*) Potency. (19)

Purport.—" मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् " 'The mundane Energy *Prakriti* gives birth to this universe of animate and inanimate beings by My

विवृत्याह,—तत्त्वानीति त्रयेण । तत्र द्वयमाह,—'मायया' स्वशक्त्या 'परस्परं तत्त्वानि योजयन्' इति योजनान्तरमेव निरीहतया 'योगनिद्राम्' एव स्वीकृतवानित्यर्थः ॥ १९ ॥

Direction'. The purport of this Shloka of the Geetā is that Māyā, the perverted reflection of Spiritual (*Chit*) Potency, was at first inactive and her extension of matter constituting the material cause was also in the separately dislocated state. In accordance with the Will of Krishna this world is manifested as the resultant of the union of the efficient and the material causal principles of Māyā. In spite of that, the Supreme Lord Himself remains united with His Chit Potency, *Yoganidrā*. The word '*Yoganidrā*' or '*Yogamāyā*' indicates as follows : 'the nature of *Chit* Potency is manifestive of the Absolute Truth, while the nature of Her perverted reflection, Māyā, is envelopment in the gloom of ignorance. When Krishna desires to manifest something in the mundane ignorance-wrapt affairs, He does this by the conjunction of His Spiritual Potency with His inactive non-spiritual potency. This is known as *Yogamāyā*. It carries a two-fold notion, namely, transcendental notion and mundane inert notion. Krishna Himself, His subjective Portions and those *jivas* who are His unalloyed separated particles, realise the transcendental notion in that

योजयित्वा तु तान्येव प्रविवेश स्वयं गुहाम् ।
गुहां प्रविष्टे तस्मिंस्तु जीवात्मा प्रतिबुध्यते ॥ २० ॥

अथ तृतीयं,—योजयित्वेति । 'योजयित्वा' तद्-योजनयोगनिद्रयोरन्तरसावित्यर्थः । 'गुहां' प्रति ; विराड्विग्रहः 'प्रतिबुध्यते' प्रलयस्वापाज्जागर्ति ॥ २० ॥

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conjunction. While conditioned souls feel the mundane inert notion. The external coating of transcendental knowledge in the conscious activities of conditioned souls, bears the name of *Yoganidrā.* This is also an influence of the *Chit* Potency of the Divinity. This principle will be more elaborately considered hereafter. (19)

Translation.—By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate (विराड्-विग्रह). At that time those *jivas* who had lain dormant during the Cataclysm were awakened. (20)

Purport.—The word गुहा (hidden cavity) bears various interpretations in the Shāstras. In some portions the non-manifestive pastimes of the Lord is called 'गुहा' and elsewhere the resting place of the indwelling spirit of all individual souls, is named

स नित्यो नित्यसम्बन्धः प्रकृतिश्च परैव सा ॥ २१ ॥

तयोः स्वाभाविकीं स्थितिमाह,—स नित्य इत्यर्धेन । 'नित्यः' अनाद्यनन्तकालभावी, 'नित्यसंबन्धः' भगवता सह नित्यः संबन्धः समवायो यस्य सः, सूर्येण तद्रश्मिजालस्येवेति भावः ।

"यत्तटस्थं तु चिद्रूपं संवेदात्तु विनिर्गतम् ।
रञ्जितं गुणरागेण स जीव इति कथ्यते ॥"

इति श्रीनारदपाञ्चरात्रात् ; तथा च श्रीगीतासु—

'गुहा'. In many places the inmost recesses of the heart of each individual is termed 'गुहा'. The main point is that the place which is hidden from the view of men in general, is designated *'guhā'*. Those *jivas* that were merged in Hari at the end of the life of Brahmā in the great Cataclysm during the preceding great Age of the universe, re-appeared in this world in accordance with their former fruitive desires. (20)

Translation.—The same *jiva* is eternal and is for eternity and without a beginning joined to the Supreme Lord by the tie of an eternal kinship. He is transcendental spiritual potency. (21)

Purport.—Just as the Sun is eternally associated with his rays so the Transcendental Supreme Lord is eternally joined with the *jivas*. The *jivas*

"ममैवांशो जीवलोके जीवभूतः सनातनः" इति । अत एव 'प्रकृतिः' साक्षिरूपेण स्वरूपस्थित एव विम्बप्रतिबिम्बप्रमातृरूपेण प्रकृतिरिव प्राप्तश्चेत्यर्थः—"प्रकृतिं विद्धि मे परां जीवभूताम्" इति श्रीगीतास्वेव च ; 'द्वा सुपर्णा सयुजा सखाया' इति श्रुतिश्च नित्यसंबन्धं दर्शयन्ति ॥ २१ ॥

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are the infinitesimal particles of His Spiritual Effulgence and are, therefore, not perishable like mundane things. *Jivas*, being particles of God-head's effulgent rays, exhibit on a minute scale the Qualities of the Divinity. Hence *jivas* are identical with the principles of knowledge, knower, egoism, enjoyer, meditator and doer. Krishna is the All-pervading, All-extending Supreme Lord; while *jivas* have a different nature from His, being His atomic particles. That eternal relationship consists in this that the Supreme Lord is the Eternal Master and *jivas* are His eternal servants. *Jivas* have also sufficient eligibility in respect of the mellow quality of the Divinity. "अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्"—By this verse of the Geeta it is made known that *jivas* are His transcendental potency. All the qualities of the unalloyed soul are above the eight-fold qualities such as egotism, etc., pertaining to His *achit* potency. Hence the *jiva* potency, though very small in magnitude, is still superior to *achit* potency or

एवं सर्वात्मसम्बन्धं नाभ्यां पद्मं हरेरभूत् ।
तत्र ब्रह्माभवद्भूयश्चतुर्वेदी चतुर्मुखः ॥ २२ ॥

अथ तस्य समष्टिजीवाधिष्ठानत्वं गुहा-प्रविष्टात् पुरुषत्वा-दुपपन्नमित्याह,—एवमिति । ततः समष्टिदेहाभिमानिनस्तस्य हिरण्य-गर्भ-ब्रह्मणस्तस्मात् भोगविग्रहाद्युत्पत्तिमाह,—तत्रेति ॥ २२ ॥

Māyā. This potency has another name, viz. *tatasthā* or marginal potency, being located on the line demarcating the spheres of the spiritual and mundane potencies. He is susceptible to the influence of the material energy owing to his small magnitude. But so long as he remains submissive to Krishna, the Lord of Māyā, he is not liable to the influence of Māyā. The worldly afflictions, births and re-births are the concomitants of the fettered condition of souls fallen into the clutches of the deluding potency from a time that has no beginning. (21)

Translation.—The Divine lotus which springs from the Navel-pit of Vishnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahmā versed in the four *Vedas.* (22)

Purport.—The same Divine lotus originating from the Divine Person entered into the hidden recess. is the superior plane of aggregation of all individual souls. The four-faced Brahmā, the image

सञ्जातो भगवच्छक्त्या तत्कालं किल चोदितः ।
सिसृक्षायां मतिं चक्रे पूर्वसंस्कारसंस्कृतः ।
ददर्श केवलं ध्वान्तं नान्यत् किमपि सर्वतः ॥ २३ ॥

अथ तस्य चतुर्मुखस्य चेष्टामाह,—सञ्जात इति सार्धेन । स्पष्टम् ॥ २३ ॥

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of self-enjoyment, derives his origin from the prototype Brahmā or *Hiranyagarbha*, the mundane seminal principle, who regards the aggregate of all mundane entities as his own proper body. The delegated godship of Brahmā as well as his being the dislocated portion of Krishna, are also established. (22)

Translation.—On coming out of the lotus, Brahmā, being guided by the Divine potency turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction. (23)

Purport.—Brahmā's impulse for creation arises solely from his previous impressions. All *jivas* get their nature conformably to their impressions of previous births and accordingly their activity can have a beginning. It is called *the unseen* or the result of one's previous deeds. His natural impulse is formed according to the nature of the deeds done

उवाच पुरतस्तस्मै तस्य दिव्या सरस्वती ।
कामकृष्णाय गोविन्द हे गोपीजन इत्यपि ।
वल्लभाय प्रिया वह्नेर्मन्त्रं ते दास्यति प्रियम् ॥ २४ ॥

अथ तस्मिन् पूर्वोपासना-लब्धां भगवत्कृपामाह,—उवाचेति सार्धेन । स्पष्टम् ॥ २४ ॥

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by him in the previous *Kalpa*. Some of the eligible *jivas* also attain to the *office* of Brahmā in this way. (23)

Translation.—Then the Goddess of learning Saraswati, the Divine Consort of the Supreme Lord, said thus to Brahmā who saw nothing but gloom in all directions, 'O Brahman, this *mantram*, viz., "क्लीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा" will assuredly fulfil your heart's desire.' (24)

Purport.—The *mantram*, consisting of the eighteen Divine letters prefixed by the *Kāmavīja*, is alone super-excellent. It has two-fold aspect. One aspect is that it tends to make the pure soul run after All-attractive Sree Krishna, the Lord of Gokula and the divine milk-maids. This is the *acme* of the spiritual tendency of *jivas*. When the devotee is free from all sorts of mundane desires and willing to serve the Lord he attains the fruition of his heart's desire, viz., the love of Krishna. But in the case of

तपस्त्वं तप एतेन तव सिद्धिर्भविष्यति ॥ २५ ॥

अथ तेपे स सुचिरं प्रीणन् गोविन्दमव्ययम् ।
श्वेतद्वीपपतिं कृष्णं गोलोकस्थं परात्परम् ॥

एतदेव "स्पर्शेषु यत् षोडशमेकविंशम्" इति तृतीय-स्कन्धानुसारेण योजयति,—तपस्त्वमित्यर्धेन । स्पष्टम् ॥ २५ ॥

स तु तेन मन्त्रेण स्व-कामना-विशेषानुसारात् सृष्टिकृच्छक्ति-विशेषविशिष्टतया वक्ष्यमाण-स्तवानुसाराद्गोकुलाख्यपीठगततया श्रीगोविन्दमुपासितवानित्याह,—अथ तेप इति चतुर्भिः । 'गुण-

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the devotee who is not of unmixed aptitude this super-excellent *mantram* fulfils his heart's desire also. The transcendental *kāmavīja* is inherent in the Divine Logos located in Goloka; and the *kāmavīja* pervertedly reflected in the worldly affairs satisfies all sorts of desires of this mundane world. (24)

Translation.—O Brahman, do thou practise spiritual association by means of this *mantram*; then all your desires will be fulfilled. (25)

Purport.—Its purport is clear. (25)

Translation.—Brahmā, being desirous of satisfying Govinda, practised the cultural acts for Krishna in Goloka, Lord of *Swetadwipa*, for a long time. His meditation ran thus, ' There exists a Divine Lotus of

प्रकृत्या गुणरूपिण्या रूपिण्या पर्य्युपासितम् ।
सहस्रदलसम्पन्ने कोटिकिञ्जल्कबृंहिते ॥
भूमिश्चिन्तामणिस्तत्र कर्णिकारे महासने ।
समासीनं चिदानन्दं ज्योतीरूपं सनातनम् ॥

रुपिण्या' सत्त्व-रजस्तमोगुणमय्या ; 'रूपिण्या' मूर्त्तिमत्या 'पर्य्युपासितं' परितस्तल्लोकाद्बहिःस्थितयोपासितं ध्यानादिनार्च्चितम्—"माया

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a thousand petals, augmented by millions of filaments, in the transcendental Land of Goloka. On its whorl, there exists a great Divine Throne on which is seated Sree Krishna, the Form of Eternal Effulgence of Transcendental Bliss, playing on His Divine Flute resonant with the Divine Sound, with His Lotus Mouth. He is worshipped by His amorous milkmaids with their respective subjective portions and extensions and also by His External Energy (who stays outside) embodying all mundane qualities. (26)

Purport.—Although the Object of meditation is fully transcendental, yet owing to her nature which is permeated with the quality of active mundane hankering, Māyā, the non-spiritual potency of Krishna, embodying the principles of mixed *sattva, rajas,* and *tamas,* in the forms of Durgā, and other non-spiritual powers, meditated on the Supreme Lord

शब्दब्रह्ममयं वेणुं वादयन्तं मुखाम्बुजे ।
विलासिनीगणवृतं स्वैः स्वैरंशैरभिष्टुतम् ॥ २६ ॥

परेत्यभिमुखे च विलज्जमाना" इति, "बलिमुद्वहन्त्यजयानिमिषा" इति च श्रीभागवतात् । 'अंशैः' तदावरणस्थैः परिकरैः ॥ २६ ॥

Krishna as the Object of their worship. So long as there is any trace of mundane desire in one's heart, it is the Object of worship of *Māyādevī* (*Durgā*) who has to be worshipped by such a person; nevertheless the fulfilment of one's heart's desire results from the worship of the Object of worship of *Māyādevī*, and not from the worship of *Māyādevī* herself. This is in accordance with the Sloka, "अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥" The meaning of this Sloka of the *Bhāgavatam* is that though other gods, as distinct manifestations of the Supreme Lord, are bestowers of sundry specific boons, yet a sensible person should worship the All-Powerful Supreme Lord, Giver of all good, with unalloyed devotion, without worshipping those mundane-gift-giving deities. Accordingly, Brahmā meditated upon Krishna in Goloka, the Object of the worship, from a distance, of *Māyādevī*. True devotion is unalloyed devotional activity free from all mundane desire. The devotion of Brahmā, etc., is

अथ वेणुनिनादस्य त्रयीमूर्तिमयी गतिः ।
स्फुरन्ती प्रविवेशाशु मुखाब्जानि स्वयंभुवः ॥

तदेवं दीक्षातः परस्तादेव तस्य भ्रुवस्येव द्विजत्व-संस्कारस्तदावाधितत्वात्तत्तन्मन्त्राधिदेवाज्जात इत्याह,—अथ वेण्विति द्वयेन । 'त्रयीमूर्तिः' गायत्री वेदमातृत्वात्, द्वितीय-पद्ये तस्या एव

not unmixed devotion. But there is a stage of unmixed predilection even in devotion for the attainment of one's selfish desire. This has been fully described in the concluding five slokas of this work. That is the easiest method of Divine service, prior to the attainment of self-realization, by fallen souls. (26)

Translation.—Then *Gāyatrī,* mother of the *Vedas,* being made manifest, *i. e.* imparted, by the Divine Sound of the Flute of Sree Krishna, entered into the lotus-mouth of Brahmā, born from Himself, through His eight ear-holes. The Lotus-born Brahmā having received the *Gāyatrī,* sprung from the Flute-song of Sree Krishna, attained the status of the twice-born, having been initiated by the Supreme Primal Preceptor, God-head Himself. (27)

Purport.—The Sound of Krishna's Flute is the transcendental blissful sound; hence the archetype of all *Veda,* is present in it. The *Gāyatrī* is Vedic rythm. It contains a brief meditation and prayer.

गायत्रीं गायतस्तस्मादधिगत्य सरोजजः ।
संस्कृतश्चादिगुरुणा द्विजतामगमत्ततः ॥ २७ ॥

व्यक्तीभावित्वाच्च, तन्मयी ; 'गतिः' परिपाटी । 'मुखाब्जानि प्रविवेश' इत्यष्टभिः कर्णैः प्रविवेशेत्यर्थः । आदिगुरुणा श्रीकृष्णेन स ब्रह्मा संस्कृत इति कर्मस्थाने प्रथमा ॥ २७ ॥

Kāma Gāyatrī is the highest of all the *Gāyatris*, because the meditation and prayer contained in it are full of the perfect transcendental sportive activities which are not to be found in any other *Gāyatrī*. The *Gāyatrī* that is attained as the sequel of the eighteen-lettered *mantram* is *Kāma-Gāyatrī* which runs thus: "क्लीं कामदेवाय विद्महे पुष्पबाणाय धीमहि तन्नोऽनङ्गः प्रचोदयात् ।" In this *Gāyatrī*, the realisation of the Transcendental Pastimes of Sree Gopijana-ballava after perfect meditation and the prayer for the attainment of the Transcendental God of Love are indicated. In the spiritual world there is no better mode of endeavour for securing the super-excellent *rasa*-bedewed-love. As soon as that *Gāyatrī* entered into the ear-holes of Brahmā, he became the twice-born and began to chant the *Gāyatrī*. Whoever has received the same *Gāyatrī* in reality, has attained his spiritual re-birth. The status of a twice-born that is obtained in accordance with one's worldly nature and lineage, by the fetter-

त्रय्या प्रबुद्धोऽथ विधिर्विज्ञात-तत्त्वसागरः ।
तुष्टाव वेदसारेण स्तोत्रेणानेन केशवम् ॥ २८ ॥

ततश्च त्रयीमपि तस्मात् प्राप्य तमेव तुष्टावेत्याह,—त्रय्येति ।
स्पष्टम् ॥ २८ ॥

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ed souls in this mundane world, is far inferior to that of the twice-born who obtains admission into the transcendental world; because the initiation or acquisition of transcendental birth as a result of spiritual initiation is the highest of glories in as much as the *jiva* is thereby enabled to attain to the transcendental realm. (27)

Translation.—Enlightened by the recollection of that *Gāyatrī*, embodying the three Vedas, Brahmā became acquainted with the expanse of the Ocean of Truth. Then he worshipped Sree Krishna, the Essence of all Vedas, with this hymn. (28)

Purport.—Brahmā thought thus within himself, " By the recollection of *Kāma-Gāyatrī* it seems to me that I am the eternal maid-servant of Krishna ". Though the other mysteries in regard to the condition of the maid-servant of Krishna were not revealed to him, Brahmā, by dint of his searching self-consciousness, became well acquainted with the Ocean of Truth. All the truths of the Vedas

चिन्तामणिप्रकरसद्मसुकल्पवृक्ष-
लक्षावृतेषु सुरभीरभिपालयन्तम् ।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं
गोविन्दमादिपुरुषं तमहं भजामि ॥ २९ ॥

स्तुतिमाह,—चिन्तामणीत्यादि । तत्र गोलोकेऽस्मिन् मन्त्र-भेदेन तदेकदेशेषु बृहद्ध्यानमयादिष्वेकस्य मन्त्रस्य वा समयादिषु पीठेषु सत्स्वपि मध्यस्थत्वेन मुख्यतया प्रथम-गोकुलाख्य-पीठनिवास-योग्यलीलया स्तौति,—चिन्तामणीत्येकेन । 'अभि' सर्वतोभावेन

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were revealed to him and with the help of those essences of the Vedas he offered this hymn to the Supreme Lord Sree Krishna. Sriman Mahāprabhu has taught this hymn to His favourite disciples in-as much as it fully contains all the transcendental truths regarding the Vaishnava philosophy. Readers are requested to study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function. (28)

Translation.—I worship Govinda, the Primeval Lord, the First Progenitor Who is tending the cows, yielding all desire, in Abodes built with spiritual gems, surrounded by millions of Purpose-trees, always served with great reverence and affection by hundreds of thousands of *Lakshmis* or *Gopees.* (29)

वन-नयन-चारण-गोस्थानानयनप्रकारेण 'पालयन्तं' सस्नेहं रक्षन्तम् । कदाचिद्रहसि तु वैलक्षण्यमित्याह,—लक्ष्मीति । लक्ष्म्योऽत्र गोपसुन्दर्य एवेति व्याख्यातमेव ॥ २९ ॥

Purport.—By the word '*Chintāmani*' is meant 'transcendental gem'. Just as *Māyā* builds this mundane universe with the five material elements, so the spiritual (*chit*) Potency has built the spiritual world of transcendental gems. The *chintāmani* which serves as material in the building of the Abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than 'the Philosopher's stone'. The Purpose-tree yields only the fruits of piety, wealth, fulfilment of desire and liberation; but the Purpose-Trees in the Abode of Krishna bestow innumerable fruits in the shape of chequered Divine Love. *Kāma-dhenus* (cows yeilding the fulfilment of desire) give milk when they are milked; but the *Kāmadhenus* of Goloka pour forth oceans of milk in the shape of the Fountain of Love showering transcendental bliss that does away with the hunger and thirst of all pure devotees. The words 'लक्ष लक्ष' and 'सहस्रशत' signify endless numbers. The word 'सम्भ्रम' or सादर indicates 'being saturated with love'. Here *Lakshmi* denotes *Gopee.* Ādi-Purusha means, 'He Who is the Primeval Lord.' (29)

वेणुं क्वणन्तमरविन्ददलायताक्षं
बर्हावतंसमसिताम्बुदसुन्दराङ्गम् ।
कन्दर्पकोटिकमनीयविशेषशोभं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३० ॥

तदेव चिन्तामणिप्रकरसद्मसु 'कथा गानं नाट्यं गमनमपि' इति वक्ष्यमाणानुसारेण गोकुलाख्यविलक्षणपीठगतां लीलामुक्त्वा एकस्थानस्थितिकां कथां गमनादिरहितां बृहद्ध्यानादिदृष्टां द्वितीय-

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Translation.—I worship Govinda, the Primeval Lord, Who is Adept in playing on His Flute, with blooming Eyes like lotus-petals with Head decked with peacock's feather, with the Figure of Beauty tinged with the hue of blue clouds, and His unique Loveliness charming millions of *Cupids.* (30)

Purport.—The matchless Beauty of Krishna, the Supreme Lord of Goloka, is being described. Krishna, the All-pervading Cognition, has a Spiritual Form of His Own. The Form of Krishna is not a fanciful creation of imagination formed after visualising the beautiful things of the world. What Brahmā saw in his ecstatic trance of pure devotion, is being described. Krishna is engaged in playing upon His Flute. That Flute by His enchanting musical Sound attracts the hearts of all living beings.

आलोलचन्द्रक-लसद्वनमाल्यवंशी-
रत्नाङ्गदं प्रणयकेलिकलाविलासम् ।
श्यामं त्रिभङ्गललितं नियतप्रकाशं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३१ ॥

पीठगतां लीलामाह,—वेणुमिति द्वयेन । तत्र वेणुमिति सर्वं स्पष्टम् ॥ ३० ॥

आलोलेत्यादि । प्रणयपूर्वको यः केलिः परिहासस्तत्र या

Just as a lotus petal produces a pleasant sight, so the two beautiful Eyes of Krishna Who causes the manifestation of our spiritual vision, display the unlimited Splendour and Beauty of His moonlike Face. The loveliness that adorns His Head with peacock feather figures, the corresponding feature of the Spiritual Beauty of Krishna. Just as a mass of blue clouds offers a specifically soothing, pleasant view, the Complexion of Krishna is analogously tinged with a spiritual dark blue colour. The Beauty and Loveliness of Krishna is far more enchanting than that of Cupid multiplied a million-fold. (30)

Translation.—I worship Govinda, the Primeval Lord, round Whose Neck is swinging a garland of flowers beautified with the Moon-locket, Whose two Hands are adorned with the Flute and jewelled

अङ्गानि यस्य सकलेन्द्रियवृत्तिमन्ति
पश्यन्ति पान्ति कलयन्ति चिरं जगन्ति ।
आनन्दचिन्मयसदुज्ज्वलविग्रहस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३२ ॥

कलावैदग्धी, सैव विलासो यस्य तं,—"द्रवकेलिपरीहासाः" इत्यमरः ॥ ३१ ॥

तदेव लीलाद्वयमुक्त्वा परमाचिन्त्यशक्त्या वैभवविशेषं-

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ornaments, Who always revels in Pastimes of love, Whose graceful three-fold-bending Form of Shyama-Sundara is eternally manifest. (31)

Purport.—In the *Sloka* beginning with 'चिन्तामणिप्रकर,' the transcendental region and the spiritual Names of Govinda, in the sloka beginning with "वेणुं क्वणन्तम्," the eternal beautiful Form of Govinda and in this sloka the amorous Pastimes of Govinda, the embodiment of His sixty-four excellences, have been described. All the spiritual affairs that come within the scope of description in the narration of the ecstatic mellow quality (*rasa*) are included in the spiritual amorous Sports of Govinda. (31)

Translation.—I worship Govinda, the Primeval Lord, Whose Transcendental Form is full of bliss,

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णाह,—अङ्गानीति चतुर्भिः। तत्र तत्र विग्रहस्याह,—अङ्गानीति। हस्तोऽपि द्रष्टुं शक्नोति, चक्षुरपि पालयितुं पारयति, तथान्यदन्यदप्यङ्गमन्यत् कलयितुं प्रभवतीति ; एवमेवोक्तम्—"सर्वतः

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truth, substantiality and is thus full of the most dazzling splendour. Each of the Limbs of that Transcendental Figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane. (32)

Purport.—For want of a taste of things spiritual, a grave doubt arises in the minds of those who are enchained by worldly knowledge. On hearing a narration of the Pastimes of Krishna they think that the Truth (*tatwa*) regarding Krishna is the mental concoction of certain learned scholars, created by their imaginative brains out of material drawn from the mundane principles. With the object of removing this harmful doubt, Brahmā in this and the three following *slokas*, after distinguishing between the two things, *viz.*, spirit and matter, in a rational manner, has tried to make one understand the pure *Leelā* of Krishna, obtained by his unmixed ecstatic trance. Brahmā wants to say that the Form of Krishna is All-Existence, All-Knowledge and All-Bliss, whereas all mundane experiences are full of palpable ignorance. Although there

पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्" इत्यादि । 'जगन्ति' इति लीलापरिकरेषु तत्तदङ्गं यथा स्वयमेव व्यवहरतीति भावः ।

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is specific difference between the two, the fundamental truth is that spiritual affairs constitute the Absolute Source. Specification and variegatedness are ever present in it. By them are established the transcendental Abode, Form, Name, Quality and Sports of Krishna. It is only by a person, possessed of pure spiritual knowledge and freedom from any relationship with Māyā, that those amorous Pastimes of Krishna can at all be appreciated. The spiritual Abode, the Seat of Pastimes, emanated from the *Chit* Potency and formed of *Chintāmani* (Transcendental Philosopher's Stone), and the Figure of Krishna, are all spiritual. Just as Māyā is the perverted reflection of the Spiritual Potency, the variegatedness created by Māyā (ignorace) is also a perverted reflection of spiritual variegatedness. So a mere semblance of the spiritual variegatedness is only noticed in this mundane world. Notwithstanding such semblance the two are wholly different from one another. The unwholesomeness of matter is its defect; but in the spirit there is variegatedness which is free from any fault or contamination. The Soul and the Body of Krishna are identical, whereas the body and soul of fallen creatures are not so. In

तत्र च तस्य विग्रहस्य वैलक्षण्यमेव हेतुरित्याह,—आनन्देति ॥ ३२ ॥

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the spiritual sphere there is no such difference as that between the body and soul, between the limbs and their proprietor between the attributes and the object possessing them, of this world. But such difference really exists in the case of conditioned souls. Limbed though Krishna is, His every Limb is the Whole Entity. He performs all varieties of Divine spiritual functions with every One of His Limbs. Hence He is an Indivisible Whole and a Perfect Transcendental Entity. Both *jiva*-soul and Krishna are transcendental. So they belong to the same category. But they differ in this that the transcendental attributes exist in the *jiva*-soul in infinitesimally small degrees, whereas in Krishna they are found in their fullest Perfection. Those attributes manifest themselves in their proper infinitesimality only when the *jiva*-soul attains his unadulterated spiritual status. The *jiva*-soul attains the nearest approach to the Absolute Identity only when the spiritual force of Ecstatic Energy appears in him by the Grace of Krishna. Still Krishna remains the Object of universal homage by reason of His possession of certain unique attributes. These fourfold unrivalled attributes do not manifest themselves in Nārāyana, the Lord of Vaikuṇṭha or in Primeval

अद्वैतमच्युतमनादिमनन्तरूप-
माद्यं पुराणपुरुषं नवयौवनं च ।
वेदेषु दुर्लभमदुर्लभमात्मभक्तौ
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३३ ॥

वैलक्षण्यमेव पुष्यति,—अद्वैतमिति त्रिभिः । 'अद्वैतं' पृथिव्यामयमद्वैतो राजेतिवदतुल्यमित्यर्थः,—"विस्मापनं स्वस्य च" इति तृतीयस्थोद्धववाक्यात् । 'अच्युतं'—

"कंसो बताद्याकृत मेऽत्यनुग्रहं
द्रक्ष्येऽङ्घ्रिपद्मं प्रहितोऽमुना हरेः ।
कृतावतारस्य दुरत्ययं तमः
पूर्वेऽतरन् यन्नखमण्डलत्विषा ॥

Purusha *Avatāras*, or in the highest deities such as Siva, not to speak of *jivas*. (32)

Translation.—I worship Govinda, the Primeval Lord, Who is inaccessible to the *Vedas*, but obtainable by pure unalloyed devotion of the soul, Who is without a second, Who is not subject to decay, is without a beginning, Whose Form is endless, Who is the beginning, and the eternal Purusha; yet is He a Person possessing the beauty of blooming youth. (33)

Purport.—'*Advaita*' means Indivisible Truth Who is Knowledge Absolute. *Brahman*, the In-

यदर्च्चितं ब्रह्मभवादिभिः सुरैः श्रिया च देव्या" इत्यादि-दशमस्था-क्रूरवाक्यात्,

"या वै श्रियार्च्चितमजादिभिराप्तकामै-
योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम्।
कृष्णस्य तद्भगवतश्चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम्॥"

इति श्रीमदुद्धववाक्यात्, "दर्शयामास लोकं स्वं गोपानां तमसः परम्" इत्युक्त्वा

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finite, emanates from Him as His effulgence and God-Immanent (*Paramātmā*) as His constituent; but nevertheless He remains One and Indivisible. "*Achyuta*" means that though myriads of *Avatāras* emanate from Him as subjective Portions and millions of *jivas* as separated spiritual particles, still He remains intact as the undivided Whole of Fullest Perfection. Though He indulges in exhibiting the pastimes of births, etc., still He is without a beginning. Though He disappears after the Pastimes of His Appearance, still He is Eternal. Though without Origin, yet He is with an Origin in His Pastime of Appearance; and although Eternal in Essence, He is still a Person in the Full Bloom of Youth. The sum and substance of it is that though He possesses diverse and appearently mutually contradictory Qualities, still they are in

"नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।
कृष्णं च तत्र छन्दोभिः स्तूयमानं सुविस्मिताः ॥"

इति शुकवाक्याच्च । 'अनादिं' आदित्रयम्; यथैकादशे सांख्य-कथने—"कालो मायामये जीवे" इत्यादौ महाप्रळये सर्वावशिष्टत्वेन ब्रह्मोपदिश्य तदपि तस्य द्रष्टा त्वं स्वयं भगवान् तस्मिन्नाह,—

"एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः ।
प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥"

इति । 'पुराणपुरुषं'—"एकस्त्वमात्मा पुरुषः पुराणः" इति ब्रह्म-वाक्यात्, "गूढः पुराणपुरुषो वनचित्रमाल्यः' इति माथुरवाक्याच्च । तथापि 'नवयौवनं'—"पुरापि नवः पुराणः" इति निरुक्तेः, "गोप्यस्तपः किमचरन् यदमुष्य रूपम्" इत्यादौ "अनुसवाभिनवम्"

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universal harmonious concordance by dint of His unthinkable Potency. This is what is meant by *chit dharma* (transcendental nature) as distinguished from the material. His graceful three-fold-bending Form with Flute in Hand, possesses Eternal Blooming Youth and is above all unwholesomeness that is to be found in limited time and space. In the transcendental Realm there is no past and future but only the unalloyed and immutable present time. In the Transcendental Sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence those qualities that seem to be apparently

इति श्रीदशमात्, "यस्याननं मकरकुण्डलम्" इत्यादि नवमात्, "सत्यं शौचम्" इत्यादौ "कौशलं कान्तिर्धैर्यम्" आदीनि पठित्वा

"एते चान्ये च भगवन् नित्या यत्र महा-गुणाः ।
प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हि चित् ॥"

इति प्रथमात्; बृहद्ध्यानादौ तथा श्रवणात्, "गोपवेशमभ्राभं तरुणं कल्पद्रुमाश्रितम्" इति तापनीश्रुतौ तद्ध्याने 'तरुण'-शब्दस्य 'नवयौवन' एव शोभा-निधानत्वेन तात्पर्यात्। 'वेदेषु दुर्लभं'—"भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम्" इति, "अद्यापि यत्पदरजः श्रुतिमृग्यमेव" इति च श्रीदशमात्। 'अदुर्लभमात्मभक्तौ'—"भक्त्याहमेकया ग्राह्यः" इत्येकादशात्, "पुरेह भूमन्" इत्यादि-श्रीदशमाच्च ॥ ३३ ॥

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contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the Spiritual Realm. How can the *jiva* realise such unprecedented existence? The limited intellectual function of the *jiva* is always contaminated by the influence of time and space and is, therefore, not in a position to shake off this limitedness. If the potency of cognitive function does not extend to the realisation of the Transcendental, what else can? In reply, Brahmā says that the transcendental Absolute is beyond the reach of the *Vedas*. The *Vedas* originate in sound and sound

पन्थास्तु कोटिशतवत्सरसंप्रगम्यो
वायोरथापि मनसो मुनिपुंगवानाम् ।
सोऽप्यस्ति यत्प्रपदसीम्न्यविचिन्त्यतत्त्वे
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३४ ॥

पन्थास्त्विति । 'प्रपदसीम्नि' चरणारविन्दयोरग्रे,—
"चित्रं बतैतदेकेन वपुषा युगपत् पृथक् ।
गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत् ॥" इति श्रीनारदोक्तेः ।

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originates in the mundane either. So the *Vedas* cannot present before us a direct view of the transcendental world (Goloka). It is only when the *Vedas* are imbued with the *Chit* Potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every *jiva*-soul when he is under the influence of the Spiritual Cognitive Potency joined to the Essence of Ecstatic Energy. The ecstatic function of devotion is boundless and is surcharged with unalloyed transcendental knowledge. That knowledge reveals Goloka-*tattva* (the principle of the highest transcendental) in unison with devotion, without asserting itself separately but as a subsidiary to unalloyed devotion. (33)

Translation.—I worship Govinda, the Primeval Lord, only the Tip of the Toe of Whose Lotus Feet

"एको वशी सर्वगः कृष्ण ईड्य एकोऽपि सन् बहुधा यो विभाति" इति गोपालतापन्याम् । तत्र सिद्धान्तमाह,— अविचिन्त्यतत्त्व इति ; "आत्मेश्वरोऽतर्क्यसहस्रशक्तिः" इति तृतीयात्,

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is approached by the *Yogins* who aspire after the transcendental and betake themselves to *prānāyāma* by drilling the respiration; or by the *jnanins* who try to find out the non-differentiated *Brahman* by the process of elimination of the mundane, extending over thousands of millions of years. (34)

Purport.—The attainment of the Lotus Feet of Govinda consists in the realisation of unalloyed devotion. The *kaivalya* (realised non-alternative state) which is attained by the *astānga yogins* by practising trance for thousands of millions of years and the state of merging into the non-differentiated impersonality of God-head beyond the range of limitation attained by non-dualists after a similar period passed in distinguishing between the spiritual and non-spiritual and eliminating things of the limited sphere one after another by the formula "not this, not that," are simply the outskirts of the Lotus-Feet of Krishna and not the Lotus-Feet Themselves. The long and short of the matter is this, '*Kaivalya*' or merging into the *Brahman* constitutes the line of

एकोऽप्यसौ रचयितुं जगदण्डकोटिं
यच्छक्तिरस्ति जगदण्डचया यदन्तः ।

"अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत् ।
प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम् ॥"

इति स्कान्दाद्भारताच्च, "श्रुतेस्तु शब्दमूलत्वात्" इति ब्रह्मसूत्रात्, "अचिन्त्यो हि मणिमन्त्रमहौषधीनां प्रभावः" इति भाष्येऽप्युक्तेश्चेति भावः ॥ ३४ ॥

एकोऽप्यसौ इति—'तावत् सर्वे वत्सपालाः पश्यतोऽजस्य

demarcation between the world of limitation and the transcendental world. For, unless we step beyond them, we can have no taste of the variegatedness of the Transcendental Sphere. These conditions are the simple absence of misery arising from mundane affinity but are not real happiness or felicity. If the absence of misery be called a bit of pleasure then also that bit is very small and of no consequence. It is not sufficient to destroy the condition of materiality, but the real gain to the *jiva* is his eternal existence in his self-realised state. This can be attained only by the grace of unalloyed devotion which is essentially *Chit* or transcendental in character. For this end abstract and uninteresting mental speculation is of no avail. (34)

Translation.—He is an undifferentiated Entity

अण्डान्तरस्थपरमाणुचयान्तरस्थं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३५ ॥

-तत्क्षणात् । व्यदृश्यन्त घनश्यामाः' इत्यारभ्य तैर्वत्सपालादिभिरेवा-नन्तब्रह्माण्डसामग्रीयुत-तत्तदधिपुरुषाणां तेनान्तर्भावात् ; 'जगदण्ड-चयाः' इति—"न चान्तर्न बहिर्यस्य" इत्यादेः, "अणोरणी-यान्महतो महीयान्" इत्यादि-श्रुतेः, "योऽसौ सर्वेषु भूतेष्वाविश्य भूतानि विदधाति स वो हि स्वामी भवति । योऽसौ सर्वभूतात्मा गोपाल एको देवः सर्वभूतेषु गूढः" इत्यादि-तापनीभ्यः ॥ ३५ ॥

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as there is no distinction between Potency and the Possessor thereof. In His work of creation of millions of worlds, His Potency remains inseparable. All the universes exist in Him and He is present in His Fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the Primeval Lord Whom I adore. (35)

Purport.—Krishna is the Highest of all entities. In Him is an Entity which is termed *Chit* (spiritual) which is distinct from the principle of limitation. By His inconceivable Power. He can at will create numberless universes. . All the mundane universes

यद्भावभावितधियो मनुजास्तथैव
संप्राप्य रूपमहिमासनयानभूषाः ।
सूक्तैर्यमेव निगमप्रथितैः स्तुवन्ति
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३६ ॥

अथ तस्य साधकचयेष्वपि भक्तेषु वदान्यत्वं वदन्नित्येषु कैमुत्यमाह,—यद्भावेति । यथा गोपैः समान-गुणशीलवयो-

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owe their origin to the transformation of His external potency. Again His abode is beyond human conception; since all worlds, limited and spiritual (*Chit*) exist in Him and He resides simultaneously in His fulness and entirety in all the atoms in all the worlds. All-pervasiveness is only a localised aspect of the Majesty of Krishna, the Lord of all. Though He is All-pervasive yet in His existence everywhere in a medium shape consists His spiritual Lordship beyond human conception. This argument favours the doctrine of simultaneous inconceivable distinction and non-distinction, and knocks down the contaminating Māyāvāda and other allied doctrines. (35)

Translation.—I adore the same Govinda, the Primeval Lord, in Whose praise men, who are imbu-

विलासवेशैश्चेत्यागमविधिनेत्यादि-नित्यतत्सङ्गिनां तत्साम्यं श्रूयते, तथैव सम्भाव्येत्यर्थः ;

"वैरेण यं नृपतयः शिशुपालशाल्व-
पौण्ड्रादयो गतिविलासविलोकनाद्यैः ।
ध्यायन्त आकृतिधियः शयनासनादौ
तद्भावमापुरनुरक्तधियां पुनः किम् ॥"

इत्येकादशात् ॥ ३६ ॥

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ed with devotion, sing the *mantra-suktas* told by the *Vedas*, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments. (36)

Purport.—In discussing *rasa* we meet with five kinds of devotion or service. *Shānta* or unattached, *dāsya* or pertaining to reverential willing service, *sakhya* or friendship, *vātsalya* or parental love and *shringāra* or juvenile love.

The devotees surcharged with the ideas of their respective service, serve Krishna eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self befitting their respective *rasas*, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who are advocates of *shānta rasa* attain the region of Brahma-Paramātmā

आनन्दचिन्मयरसप्रतिभाविताभि-
स्ताभिर्य एव निजरूपतया कलाभिः ।
गोलोक एव निवसत्यखिलात्मभूतो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३७ ॥

तत्प्रेयसीनां तु किं वक्तव्यम् ? यतः परमश्रीणां तासां साहित्येनैव तस्य तल्लोकवास इत्याह,—आनन्देति । 'आनन्द-चिन्मयो रसः' परमप्रेममय उज्ज्वलनामा, तेन 'प्रति भावि-ताभिः' यद्वा, पूर्वं तावत् यो रसस्तन्नाम्ना रसेन सोऽयं भावित

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the seat of Eternal Peace; those of *dāsya rasa* get to *Vaikuṇṭha*, the spiritual majestic Abode of Sree Nārāyana; those of *sakhya*, *vātsalya* and *madhura rasa* (juvenile love) attain *Goloka-dhāma*, Krishna's Abode, above *Vaikuṇṭha*. They worship Krishna by the *Suktas* depicted in the *Vedas* with the ingredients and objects befitting their respective *rasas*, in those Regions. The *Vedas*, under the influence of the spiritual Potency in certain passages speak of the Pastimes of the Supreme Lord. The liberated souls chant the Name, qualities and Pastimes of the Supreme Lord, under the guidance of the same Spiritual Potency. (36)

Translation.—I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual Figure, the

उपासितो जातस्ततश्च तस्य तेन रसेन याः प्रतिभावितास्ताभिः सहेत्यर्थः । प्रतिशब्दाल्लभ्यते । यथा अखिलानां गोलोकवासिनामन्येषामपि प्रियवर्गाणामात्मतः परमश्रेष्ठतयात्मवदव्यभिचार्यपि ताभिरेव सह निवसतीति तासामतिशायित्वं दर्शितम् । तत्र हेतुः—'कलाभिः' ह्लादिनीशक्तिवृत्तिरूपाभिः । तत्रापि वैशिष्ट्यमाह,—

Embodiment of the Ecstatic Potency possessed of the sixty-four artistic activities, in the company of Her *confidantes* (*sakhis*), embodiments of the extensions of Her bodily form, permeated and vitalized by His Ever-Blissful Spiritual *rasa*. (37)

Purport.—Although the Lord Absolute and His Potency are one and the self-same existence, still They exist eternally as separate Entities, as Rādhā and Krishna. In both the Ecstatic Energy and the Transcendental Lord Krishna, there exists *shringāra rasa* (amorous love) whose quality is inconceivable. The *bibhāva* (extension) of that *rasa* (mellow quality) is two-fold, *viz.*, *Ālambana* (prop) and *uddipana* (stimulation). Of these *Ālambana* is two-fold, *viz.*, *Āshraya* (supported) and *Vishaya* (supporter). *Āshraya* signifies Rādhikā Herself and the extensions of Her own Form and *Vishaya* means Krishna Himself. Krishna is Govinda, Lord of Goloka. The *gopees* are the facsimile *āshraya* of that *rasa*. With them Krishna indulges in Eternal Pastimes in Goloka. **'निजरूपतया'** means 'with the

प्रत्युपकृतः सः' इत्युक्तेस्तस्य प्रागुपकारित्वमायाति, तद्वत् । तत्रापि

attributes manifested from the Ecstatic Energy." The sixty-four activities in fine arts and crafts are the following :

(1) गीतम्—Art of singing.

(2) वाद्यम्—Art of playing on musical instruments.

(3) नृत्यम्—Art of dancing.

(4) नाट्यम्—Art of theatricals.

(5) आलेख्यम्—Art of painting.

(6) विशेषकच्छेद्यम्—Art of painting the face and body with coloured unguents and cosmetics.

(7) तण्डुल-कुसुम-बलि-विकाराः—Art of preparing offerings from rice and flowers.

(8) पुष्पास्तरणम्—Art of making covering of flowers for bed.

(9) दशन-वसनाङ्गरागाः—Art of applying preparations for cleansing the teeth, cloths and painting body.

(10) मणिभूमिका-कर्म—Art of making the groundwork of jewels.

(11) शय्या-रचनम्—Art of covering the bed.

(12) उदक-वाद्यम्—Art of playing on music in water.

'निजरूपतया' स्वदारत्वेनैव, न तु प्रकटलीलावत् परदारत्वव्यव-

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(13) उदक-घातः—Art of splashing with water.

(14) चित्रयोगाः—Art of practically applying admixture of colours.

(15) माल्य-ग्रथन-विकल्पाः—Art of designing preparation of wreaths.

(16) शेखरापीड-योजनम्—Art of practically setting the coronet on the head.

(17) नेपथ्य-योगाः—Art of practically dressing in the tiring room.

(18) कर्णपत्र-भङ्गाः—Art of decorating the tragus of the ear.

(19) सुगन्ध-युक्तिः—Art of practical application of aromatics.

(20) भूषण-योजनम्—Art of applying or setting ornaments.

(21) ऐन्द्रजालम्—Art of jugglery.

(22) कौचुमार-योगाः—A kind of art.

(23) हस्त-लाघवम्—Art of sleight of hand.

(24) चित्र-शाकापूप-भक्ष्यविकार-क्रियाः—Art of preparing varieties of salad, bread, cake and delicious food.

(25) पानक-रसरागासव-योजनम्—Art of practically preparing palatable drinks and tinging draughts with red colour.

हारेणेत्यर्थः । परमलक्ष्मीणां तासां तत्परदारत्वासम्भवादस्य स्वदारत्व-

(26) सूची-वाय-कर्म—Art of needle works and weaving.

(27) सूत्र-क्रीडा—Art of playing with thread.

(28) वीणा-डमरुक-वाद्यानि—Art of playing on lute and small X-shaped drum.

(29) प्रहेलिका—Art of making and solving riddles.

(29-a) प्रतिमाला—Art of caping or reciting verse for verse as a trial for memory or skill.

(30) दुर्वचक-योगाः—Art of practising language, difficult to be answered by others.

(31) पुस्तक-वाचनम्—Art of reciting books.

(32) नाटिकाख्यायिका-दर्शनम्—Art of enacting short plays and anecdotes.

(33) काव्यसमस्या-पूरणम्—Art of solving enigmatic verses.

(34) पट्टिका-वेत्रवाण-विकल्पाः—Art of designing preparation of shield, cane and arrows.

(35) तर्कु-कर्म—Art of spinning by spindle.

(36) तक्षणम्—Art of carpentry.

(37) वास्तुविद्या—Art of engineering.

(38) रौप्य-रत्न-परीक्षा—Art of testing silver and jewels.

मयरसस्य कौतुकावगुण्ठिततया समुत्कण्ठया पौरुषार्थे प्रकटलीलायां

(39) धातुवादः—Art of metallurgy.

(40) मणिराग-ज्ञानम्—Art of tinging jewels.

(41) आकर-ज्ञानम्—Art of mineralogy.

(42) वृक्षायुर्वेद-योगाः—Art of practising medicine or medical treatment, by herbs.

(43) मेष-कुक्कुट-लावक-युद्धविधि—Art of knowing mode of fighting of lambs, cocks and birds.

(44) शुक-शारिका-प्रपालनम् (प्रलापनं) ?—Art of maintaining or knowing conversation between male and female cockatoos.

(45) उत्सादनम्—Art of healing or cleaning a person with perfumes.

(46) केशमार्जन-कौशलम्—Art of combing hair.

(47) अक्षर-मुष्टिका-कथनम्—Art of talking with letters and fingers.

(48) म्लेच्छित-कुतर्क-विकल्पाः—Art of fabricating barbarous or foreign sophistry.

(49) देशभाषा-ज्ञानम्—Art of knowing provincial dialects.

(50) पुष्प-शकटिका-निर्मिति-ज्ञानम्—Art of knowing prediction by heavenly voice or knowing preparation of toy-carts by flowers.

(51) यन्त्र-मातृका—Art of mechanics.

(52) धारण-मातृका—Art of the use of amulets.

मायथैव तादृशत्वं व्याञ्जितमिति भावः। 'य एव' इत्येवकारेण यः

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(53) संवाच्यम्—Art of conversation.

(54) मानसी काव्य-क्रिया—Art of composing verse mentally.

(55) क्रिया-विकल्पाः—Art of designing a literary work or a medical remedy.

(56) छलितक-योगाः—Art of practising as a builder of shrines called after him.

(57) अभिधान-कोषच्छन्दो-ज्ञानम्—Art of the use of lexicography and metres.

(58) वस्त्र-गोपनम्—Art of concealment of cloths.

(59) द्यूतविशेषम्—Art of knowing specific gambling.

(60) आकर्ष-क्रीड़ा—Art of playing with dice or magnet.

(61) बालक-क्रीडनकम्—Art of using children's toys.

(62) वैनायिकी विद्या—Art of enforcing discipline.

(63) वैजयिकी विद्या—Art of gaining victory.

(64) वैतालिकी विद्या—Art of awakening master with music at dawn.

All these arts manifesting their own eternal forms are ever visible in the region of Goloka as the ingredients of *rasa;* and, in the mundane sphere, hey have been unstintedly exhibited in the pastimes

प्रापञ्चिकप्रकटलीलायां तासु परदारता-व्यवहारेण निवसति सोऽयं तद-

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of *Braja* by the spiritual (*Chit*) Potency, *Yoga-Māyā.* So Sree Rūpa says, "सदानन्तैः...सन्ति ताः" *i.e.*, Krishna is ever manifest in His Beauty with His Infinite Pastimes in Goloka. Sometimes the variant manifestation of those Pastimes becomes visible on the mundane plane. Sree Hari, the Supreme Lord, also manifests His Pastimes of Birth, etc., accompanied by all His Paraphernalia. The Divine Sportive Potency fills the hearts of His Paraphernalia with appropriate spiritual sentiments in conformity with the Will of Krishna. Those Pastimes that manifest themselves on the mundane plane, are His *visible* Pastimes. All those very Pastimes exist in their non-visible form in Goloka beyond the ken of mundane knowledge. In His visible Pastimes Krishna sojourns in Gokula, Mathurā and Dwārakā. Those Pastimes that are non-visible in those three places, are visible in their spiritual sites of Brindāvana.

From the conclusions just stated it is clear that there is no distinction between the visible and non-visible Pastimes. The apostle Jeeva Goswāmi in his commentary on this shloka as well as in the gloss of *Ujjvala Nīlamani* and in *Krishna-Sandarbha* remarks that "the visible Pastimes of Krishna are

प्रकटलीलास्पदे गोलोके निजरूपता-व्यवहारेण निवसतीति व्यज्यते ।

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the creation of His *Chit* (Spiritual) Potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the Limiting Potency (Māyā); but these cannot exist in the transcendental reality. The Destruction of demons, Illicit Paramourship, Birth, etc., are examples of this peculiarity. The *gopees* are the extensions of the Ecstatic Energy of Krishna, and so are exceptionally His Own. How can there be illicit connection in their case? The illicit mistress-ship of the *gopees* found in His visible Pastime, is but the mundane reflection of the transcendental reality." The hidden meaning underlying the words of Sree Jeeva Goswāmi, when it is made explict, will leave no doubt in the minds of the readers. Sree Jeeva Goswāmi is our preacher of Transcendental Truth. So he is always under the influence of Sree Rūpa and Sanātana. Moreover in the Pastimes of Krishna Sree Jeeva is one of the *manjaris*. So he is conversant with all transcendental realities.

There are some who, being unable to understand the drift of his statements, give meanings of their own invention and indulge in useless controversies. Sree Rūpa and Sanātana say that there is no

तथा च व्याख्यातं गौतमीयतन्त्रे तदप्रकट-नित्य-लीला-शीलमय-

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real and essential distinction between the *Leelās* visible and non-visible, the only distinction lies in this that one is manifest in the mundane sphere whereas the other is not so. In the super-mundane manifestation there is absolute purity in the seer and the seen. A particularly fortunate person when he is favoured by Krishna, can shake off worldly shackles and connections, enter the transcendental region after attaining the realised taste of the varieties of *rasa* that is available during the period of novitiate. Only such a person can have a view and taste of the the perfect and absolutely pure *Leelā* of Goloka. Such receptive natures are rarely to be found. He, who exists in the mundane sphere, can also realise the taste of *Chit Rasa* by the Grace of Krishna by being enabled to attain the realised state of service. Such a person can have a view of the Pastimes of Goloka manifested in the mundane *Leelā* of Gokula. There is certainly a difference between these two classes of eligible seekers of the Truth. Until one attains the perfectly transcendental stage he must be hampered by his lingering limitations, in his vision of the Pastimes of Goloka. Again, the vision of the transcendental Reality varies according to the degree of self-realisation. The vision of Goloka must also vary accordingly.

दशार्णव्याख्याने—"अनेकजन्मसिद्धानां गोपीनां पतिरेव वा" इति।

It is only those fettered souls who are excessively addicted to worldliness that are devoid of the devotional eye. Of them some are enmeshed by the variegatedness of the Deluding Energy while others aspire after self-annihilation under the influence of centrifugal knowledge. Though they might have a view of the mundanely manifested Pastimes of the Supreme Lord, they can have only a material conception of those visible Pastimes, this conception being devoid of transcendental reality. Hence the realisation of Goloka appears in proportion to eligibility due to the degree of one's self-realisation. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the *Chit* Potency, *Yoga-Māyā.* In visible and non-visible matters of transcendental regions there is no impurity, contamination and imperfection inherent in the world of limitation; only there is some difference in the matter of realisation in proportion to the self-realisation of the seekers after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy, insignificance, grossness—these appertain to the eye, intellect, mind and

"गोलोक एव" इत्येवकारेण सेयं लीला तस्यापि नान्यत्र विद्यत इति प्रकाश्यते ॥ ३७ ॥

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ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence. The more one is free from these blots the more is one capable of realising the Unqualified Absolute. The Truth Who has been revealed by the Scriptures, is free from dross. But the realisations of the seekers of the knowledge of these realities, are with or without flaw in accordance with the degree of their individual realisation.

Those sixty-four arts that have been enumerated above, do in reality exist unstintedly only in Goloka. Unwholesomeness, insignificance, grossness are found in those arts in accordance with the degree of self-realisation on the part of aspirants after the knowledge of the Absolute. According to Srila Rūpa and Srila Sanātana all those Pastimes, that have been visible in Gokula, exist in all purity and free from all tinge of limitation in Goloka. So Transcendental Autocratic Paramourship also exists in Goloka in inconceivable purity, judged by the same standard and reasoning. All manifestation by the *Chit* Potency, Yoga-Māyā, are pure. So, as the above Paramourship is the creation of Yoga-Māyā,

it is necessarily free from all contamination, and appertains to the Absolute Reality.

Let us pause to consider what the Absolute Reality is in Himself. Sree Rūpa Goswami says, "पूर्वोक्त-...सारतः". In regard to these shlokas Sreepād Jeeva Goswāmi after mature deliberation has established the Transcendental Paramourship as विभ्रम-विलास, something seemingly different from what it appears to be; such are the Pastimes of Birth, etc., accomplished by Yoga-Māyā.

By the xplanati on "तथापि...व्रजवनितानाम्", Srila Jeeva Goswāmi has expressed his profound implication. Joyous Pastimes by the medium of seeming error, विभ्रम-विलास, as the contrivance of Yoga-Māyā, has also been admitted in the concluding statements of Rūpa and Sanātana. Still, since Sripād Jeeva Goswāmi has established the identity of Goloka with Gokula, it must be admitted that there is Transcendental Reality underlying all the Pastimes of Gokula. A husband is one who binds one-self in wedlock with a girl, while a paramour is one who, in order to win another's wife's love by means of love, crosses the conventions of morality, by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood

characterised by such connection. On the other hand since the Gopees, who are self-supported real entities are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of *svakīya* (conjugal) and *parakīya* (adulterous) states. In the visible Pastimes on the mudane plane the function in the form of the nupital relationship is found to exist. Krishna is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yoga-Māyā. Krishna tastes the transcendental *rasa* akin to paramourship by overstepping that function. This Pastime of going beyond the pale of the apparent moral function manifested by Yoga-Māyā, is, however, also observable only on the mundane plane by the eye that is enwrapped by the mundane covering; but there is really no such levity in the Pastimes of Krishna. The *rasa* of paramourship is certainly the extracted essence of all the *rasas*. If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of *rasa* in the supremely excellent Realm of Goloka. Krishna, the Fountain-head of all *Avatāras*,tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, inspite of the seeming appearance, to the mudane eye, of outstepping the bounds of the legitimate function by the form

of paramourship, there must be present the truth of it in some form even in Goloka." "आत्मारामोऽप्यरीरमत्" "आत्मन्यवरुद्ध-सौरतः" "रेमे व्रजसुन्दरीभिर्यथार्भकः प्रतिबिम्ब-विभ्रमः" and other texts of the Scriptures go to show that self-delightedness is the essential distinctive quality of Krishna Himself. Krishna in His majestic *chit* Realm causes the manifestation of His own *chit* Potency as Lakshmi and enjoys her as His own wedded consort. As this feeling of wedded consort-hood preponderates there, *rasa* expands in a whole-some form only up to the state of servant-hood (दास्यरस). But in Goloka He divides up His *chit* Potency into thousands of Gopees and eternally engages in amorous Pastimes with them by forgetting the sentiment of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the *rasa*. So the Gopees have naturally, from eternity, the innate sentiment of being others' wedded wives. Krishna too in response to that sentiment, by assuming the reciprocal sentiment of 'paramourship', performs the *Rāsa* and the other amorous Pastimes with the aid of the Flute, His favourite *chere amie*. Goloka is the transcendental seat of eternally self-realised *rasa*, beyond limited conception. Hence in Goloka there is realisation of the sentimental assumption of the *rasa* of paramour-ship.

Again such is the nature of the principle of the

majesty that in the Realm of Vaikuṇṭha there is no *rasa* of parental affection towards the Source of all *Avatāras*. But in Goloka, the seat of all super-excellent deliciousness, there is no more than the original sentimental egoistic assumption of the same *rasa*. There Nanda and Yaśodā are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yaśodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, *cf.* जयति जननिवासो देवकीजन्मवादः, etc. For the purpose of the realisation of the *rasa* the assumed egoistic sentiment is, however, eternal. In the *rasa* of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the Scriptures. When those transcendental entities of Goloka becomes manifest in *Braja* then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the *rasa* of parental affection the sentiments of Nanda and Yaśodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous *rasa* the corresponding sentiments of concubinage in the

respective Gopees become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the *Gopees* either in Goloka or in Gokula. Hence the Shāstras declare that there is no sexual union of the *Gopees* with their husbands. It is also for the same reason that the authorised teacher of the principle of *rasa*, Sree Rūpa, writes that in the transcendental amorous *rasa* the hero is of two different types, *viz.*, the wedded husband and the paramour—"पतिश्चोपपतिश्चेति प्रभेदाविह विश्रुतौ" इति. Sree Jeeva, in his commentary by his words "पतिः पुरवनितानां द्वितीयो ब्रजवनितानाम्", acknowledges the eternal paramourship of Krishna in Goloka and Gokula and the husbandhood of Krishna in *Vaikuntha* and Dwārakā etc. In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Krishna's deliberate over-stepping of His own quality of self-delightedness is caused by the desire of union with another's wedded wife. The state of being another's wedded wife is nothing but the corresponding assumed sentiment on the part of the *Gopees*. In reality they have no husbands with independent and separate existence ; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, *viz.*, that 'desire makes the paramour over-step the bounds of duty', etc., are eternally present in the

seat of all-deliciousness. In *Braja* that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and non-distinction between the *rasas* analogous to mundane concubineship and wife-hood. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the abeyance of ownership is the enjoyment of His Own *Chit* Potency in the shape of abeyance of paramourship or enjoyment without the sanction of wedlock. The conjunction of the two exists there as one *rasa* accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the Hero of Goloka, there exist both Husbandhood and Paramourship above all piety and impiety and free from all grossness. Such is also the case with the Hero of Gokula although there is a distinction in realisation caused by Yoga-Māyā. If it be urged that what is manifested by Yoga-Māyā is the Highest Truth being the creation of the *Chit* Potency and that, therefore, the impression of paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the tasting of *rasa* free from

any offence because it is not without a basis in Truth. But the unwholesome impression that is produced in the mundane judgment is offensive and as such cannot exist in the pure *Chit* Realm. In fact Sreepād Jeeva Goswāmi has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about wedded wife-hood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Sreepād Jeeva Goswāmi and those of the opposing party with an impartial judgment cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome *pros* and *cons.* There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mudane stuff, being unable to enter into the spirit of the all-loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. Commenting on the shloka of *Rāsa-Panchādhyāyī,* "गोपीनां तत्पतीनां च" etc., what Sreepād Sanātana Goswāmi has stated conclusively in his *Vaishnavatoshanī* has been accepted with reverence by the true devotee Sreepād Viswanāth Chakravarty without any protest.

Whenever any dispute arises regarding the pure cognitive Pastimes, such as Goloka, etc., we would do well to remember the precious advice from the Holy Lips of Sreeman Mahāprabhu and His Associates, the Goswāmins, *viz.*, that the Truth Absolute is ever characterised by spiritual variegatedness that transcends the variegatedness of mundane phenomena ; but He is *never* featureless. The Divine *Rasa* is lovely with the variegatedness of the four-fold distinction of *Vibhāva*, *Anubhāva*, *Sāttvika* and *Byabhichāri* and the *Rasa* is ever-present in Goloka and Vaikunṭha. The *Rasa* of Goloka manifests as *Braja-rasa* on the mundane plane for the benefit of the devotees by the Power of *Yoga-Māyā*. Whatever is observable in Gokula-*rasa* should be visible in Goloka-*rasa*, in a clearly explicit form. Hence the distinction of Paramour-ship and concubinage, the variegatedness of the respective *rasas* of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka, disposed in an appropriate manner. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgment, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the degree of realisation of the Various Pastimes of *Braja* and it is very difficult to lay down

any definite criterion as to which portions are mundane and which are uncontaminated. The more the eye of devotion is tinged with the salve of love, the more will the transcendental concept gradually manifest itself. So there is no need of further hypothetical speculation which does not improve one's spiritual appreciation, as the *substantive* knowledge of Goloka is an inconceivable entity. To try to pursue the inconceivable by the conceptual process is like pounding the empty husk of grain, which is sure to have a fruitless ending. It is, therefore, one's bounden duty, by refraining from the endeavour to know, to try to gain the experience of the transcendental by the practice of pure devotion. Any course, the adoption of which tends to produce the impression of featurelessness, must be shunned by all means. Unalloyed *Pārakīya-Rasa* free from all mundane conception is a most rare attainment. It is this which has been described in the Narrative of the Pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavours on that Narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realisation. The devotional activities characterised by illicit amour, as practised by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our Apostle Sreepād

प्रेमाञ्जनच्छुरितभक्तिविलोचनेन
सन्तः सदैव हृदयेषु विलोकयन्ति ।
यं श्यामसुन्दरमचिन्त्यगुणस्वरूपं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३८ ॥

यद्यपि गोलोक एव निवसति, तथापि प्रेमाञ्जनेति ।

Jeeva Goswāmi was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaishnava to accept the real spirit of his statements. It is a great offence to disrespect the Āchāryya and to seek to establish a different doctrine in opposition to him. (37)

Translation.—I worship Govinda, the Primeval Lord, Who is Shyāmasundara. Krishna Himself with inconceivable innumerable Attributes, Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. (38)

Purport.—The Shyāmasundara Form of Krishna is His inconceivable simultaneous personal and impersonal self-contradictory Form. True devotees see that Form in their purified hearts under the influence of devotional trance. The Form Shyāma is not the blue colour visible in the

"अचिन्त्यगुणस्वरूपम्" अपि प्रेमाख्यं यदञ्जनं तेन छुरितवदुच्चैः प्रकाशमानं भक्तिरूपं विलोचनं तेनेत्यर्थः ॥ ३८ ॥

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mundane world but is the Transcendental Variegated Colour affording eternal bliss, and is not visible to the mortal eye. On a consideration of the trance of Vyāsa Deva as in the shloka "भक्तियोगेन मनसि etc.," it will be clear that the Form of Sree Krishna is the Full Personality of God-head and can only be visible in the heart of a true devotee, which is the only true seat in the state of trance under the influence of devotion. When Krishna manifested Himself in *Braja*, both the devotees and non-devotees saw Him with this very eye; but only the devotees cherished Him, Eternally Present in *Braja*, as the priceless jewel of their heart. Now-a-days also the devotees see Him in *Braja* in their hearts, saturated with devotion although they do not see Him with their eyes. The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the *jeeva*. The Form of Krishna is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of the neophyte reaches the stage of *bhāb-bhakti* the pure eye of that devotee is tinged with the salve of love by the Grace of Krishna, which enables him to see Krishna face to face. The phrase "in their hearts" means Krishna is visible in proportion as their hearts are purified by

रामादिमूर्त्तिषु कलानियमेन तिष्ठन्
नानावतारमकरोद्भुवनेषु किन्तु ।
कृष्णः स्वयं समभवत् परमः पुमान् यो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३९ ॥

स एव कदाचित् प्रपञ्चे निजांशेन स्वयमवतरतीत्याह,—रामादीति । यः कृष्णाख्यः परमः पुमान् "कला-नियमेन' तत्र नियतानामेव शक्तीनां प्रकाशेन 'रामादिमूर्तिषु तिष्ठन्' तत्तन्मूर्तीः प्रकाशयन् 'नानावतारमकरोत्' य एव 'स्वयं समभवत्' अवततार । तं लीलाविशेषेण गोविन्दमहं भजामीत्यर्थः । तदुक्तं श्रीदशमे देवैः—

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the practice of devotion. The sum and substance of this *shloka* is that the Form of Krishna. Who is *Shyāmasundara*, *Natabara* (Best Dancer), *Muralīdhara* (Holder of the Flute) and *Tribhanga* (Triple-bending), is not a mental concoction but is Transcendental, and is visible with the eye of the soul of the devotee under trance. (38)

Translation.—I worship Govinda, the Primeval Lord, Who manifested Himself Personally as Krishna and the different *Avatāras* in the world in the Forms of Rāma, Nrisimha, Vāmana, etc., as His subjective Portions. (39)

यस्य प्रभा प्रभवतो जगदण्डकोटि-
कोटिष्वशेषवसुधादि विभूतिभिन्नम् ।
तद्ब्रह्म निष्कलमनन्तमशेषभूतं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४० ॥

"मत्स्याश्व-कच्छप-वराह-नृसिंह-हंस-
राजन्य-विप्र-विबुधेषु कृतावतारः ।
त्वं पासि नः त्रिभुवनं च यथाधुनेश
भारं भुवो हर यदूत्तम वन्दनं ते ॥" इति ॥ ३९ ॥

तदेवं तस्य सर्वावतारित्वेन पूर्णत्वमुक्त्वा स्वरूपेणाप्याह,—यस्येति । द्वयोरेकरूपत्वेऽपि विशिष्टतयाविर्भावात् श्रीगोविन्दस्य

Purport.—His subjective Portions as the *Avatāras,* viz., Rāma, etc., appear from *Vaikuṇṭha* and His own Form Krishna manifests Himself with *Braja* in this world, from Goloka. The underlying sense is that Krishna-Chaitanya, identical with Krishna Himself, also brings about by His Appearance the Direct Manifestation of God-head Himself. (39)

Translation.—I worship Govinda, the Primeval Lord, Whose Effulgence is the source of the non-differentiated *Brahman* mentioned in the *Upanishads,* being differentiated from the infinity of glories of the mundane universe appears as the Indivisible, Infinite, Limitless, Truth. (40)

धर्मिरूपत्वमविशिष्टतयाविर्भावाद्ब्रह्मणो धर्मरूपत्वम्, ततः पूर्वस्य मण्डलस्थानीयत्वमिति भावः। अत एव गीतासु—"ब्रह्मणो हि प्रतिष्ठाऽहम्" इति। अत एवैकादशे स्वविभूतिगणनायां तदपि स्वयं गणितं—

"पृथिवी वायुराकाश आपो ज्योतिरहं महान्।
विकारः पुरुषो व्यक्तं रजः सत्त्वं तमः परम्॥" इति।

टीका चात्र—'परं ब्रह्म च' इत्येषा। श्रीमत्स्यदेवेनाप्यष्टमे तथोक्तं—

"मदीयं महिमानं च परं ब्रह्मेति शब्दितम्।
वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विवृतं हृदि॥" इति॥

अत एवाह ध्रुवश्चतुर्थे—

"या निर्वृतिस्तनुभृतां तव पादपद्म-
ध्यनाद्भवज्जनकथाश्रवणेन वा स्यात्।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्
किम्वन्तकासिलुलितात् पततां विमानात्॥"

Purport.—The mundane universe created by Māyā is one of the infinite external manifestations accommodating space, time and gross things. The Impersonation of God-head, the non-differentiated *Brahman*, is far above this principle of mundane creation. But even the non-differentiated *Brahman* is only the external effulgence emanating from the boundary-wall of the transcendental realm of

माया हि यस्य जगदण्डशतानि सूते
त्रैगुण्यतद्विषयवेदवितायमाना ।
सत्त्वावलम्बि-परसत्त्वं विशुद्धसत्त्वं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४१ ॥

अत एवात्मारामाणामपि तद्गुणेनाकर्षः श्रूयते,—

"आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥" इति ॥

अत्र विशेषजिज्ञासा चेत् श्रीभागवतसन्दर्भो दृश्यतामित्यलमतिविस्तरेण ॥ ४० ॥

तेदवं तस्य स्वरूपगतं माहात्म्यं दर्शयित्वा तद्गतमाहात्म्यं दर्शयति द्वाभ्याम्,—माया हीति । तत्र बहिरङ्गशक्तिमयाचिन्त्यकार्य-

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Vaikuntha displaying the tri-quadrantal glory of Govinda. The non-differentiated *Brahman* is Indivisible, hence is also One without a second, and is the Infinite, and Residual Entity. (40)

Translation.—I worship Govinda, the Primeval Lord, Who is the Absolute Substantive Principle being the ultimate Entity in the Form of the Support of all existence Whose *external potency* embodies the three-fold mundane qualities, *viz.*, *sattva*, *rajas* and *tamas* and diffuses the Vedic knowledge regarding the mundane world. (41)

गत-मायया हि तस्य स्पर्शो नास्तीत्याह,—सत्त्वेति । सत्त्वस्य रजस्तमो-मिश्रितस्याश्रयि यत् परं तदामिश्रं शुद्धं सत्त्वं चिच्छक्तिवृत्तिरूपं यस्य तम् ; तथोक्तं श्रीविष्णुपुराणे—

"सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः ।
स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥" इति ।

विशेषतः श्रीभागवतसन्दर्भे तदिदमपि विवृतमस्ति ॥ ४१ ॥

Purport.—The active mundane quality of *rajas* brings forth or generates all mundane entities. The quality of *sattva* (mundane manifestive principle) in conjunction with *rajas* stands for the mainteinance of the existence of entities that are so produced, and the quality of *tamas* represents the principle of destruction. The substantive principle, which is mixed with the three-fold mundane qualities, is mundane; while the unmixed substance is transcendental. The quality of *eternal* existence is the principle of absolute entity. The person whose proper form abides in that essence, is alone unalloyed entity, non-mundane, super-mundane and free from all mundane quality. He is cognitive bliss. It is the Deluding Energy Who has elaborated the regulative knowledge (*Veda*) bearing on the three-fold mundane quality. (41)

आनन्दचिन्मयरसात्मतया मनःसु
यः प्राणिनां प्रतिफलन् स्मरतामुपेत्य ।
लीलायितेन भूवनानि जयत्यजस्रं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४२ ॥

अथ तन्मयमोहनत्वमाह,—आनन्देति । 'आनन्दचिन्मयरसः' उज्ज्वलाख्यः प्रेमरसस्तदात्मतया तदालिङ्गिततया प्राणिनां मनःसु प्रतिफलन् सर्वमोहन-स्वांशच्छुरित-परमाणुप्रतिबिम्बतया किञ्चिदुदयन्नपि स्मरतामुपेत्यादि योज्यम् । यदुक्तं रासपञ्चाध्याय्यां—"चक्षुषश्चक्षुः" इतिवत् "साक्षान्मन्मथमन्मथः" इति । तदेवं तत्कारणत्वेऽपि स्मरावेशस्य दृष्टत्वं जगदावेशवत् ॥ ४२ ॥

Translation.—I worship Govinda, the Primeval Lord, Whose glory ever triumphantly dominates the mundane world by the Activity of His Own Pastimes, being reflected in the mind of recollecting souls as the Transcendental Entity of Ever-Blissful Cognitive *Rasa*. (42)

Purport.—Those who constantly recollect in accordance with spiritual instructions the Name, Figure, Attributes, and Pastimes of the Form of Krishna appearing in the amorous *rasa*, Whose Loveliness vanquishes the god of mundane love, conqueror of all mundane hearts, are alone meditators of Krishna. Krishna, who is full of Pastimes,

गोलोकनाम्नि निजधाम्नि तले च तस्य
देवी-महेश-हरि-धामसु तेषु तेषु ।
ते ते प्रभावनिचया विहिताश्च येन
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४३ ॥

तदिदं प्रपञ्चगतं माहात्म्यमुक्त्वा निजधामगतमाहात्म्यमाह——गोलोकेति । देवीमहेशेत्यादि-गणनं व्युत्क्रमेण ज्ञेयम् । देव्यादीनां यथोत्तरमूर्ध्वोर्ध्वप्रभवत्वात्तल्लोकानामूर्ध्वोर्ध्वभावित्वमिति । गोलोकस्य सर्वोर्ध्वगामित्त्वं सर्वेभ्यो व्यापकत्त्वं च व्यवस्थापितमस्ति ; भुवि प्रकाशमानस्य बृन्दावनस्य तु तेनाभेदः पूर्वत्र दर्शितः ।

"स तु लोकस्त्वया कृष्णः सीदमानः कृतात्मना ।
धृतो धृतिमता वीर निघ्नतोपद्रवान् गवाम् ॥"

इत्यनेनाभेदेनैव हि । गोलोक एव निवसतीत्येवकारः सङ्घटते, यतो भुवि प्रकाशमानेऽस्मिन् बृन्दावने तस्य नित्यविहारित्वं श्रूयते ; यथादिवाराहे——

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always manifests Himself with his Realm only in the pure receptive cognition of such persons. The Pastimes of that manifested Divine Realm triumphantly dominates in every way all the majesty and beauty of the mundane world. (42)

Translation.—Lowest of all is located *Devi-dhāma* (mundane world), next above it is Mahesha-dhāma (Abode of Mahesha); above Mahesha-dhāma

"बृन्दावनं द्वादशकं बृन्दया परिरक्षितम् ।
हरिणाधिष्ठितं तच्च ब्रह्मरुद्रादि-सेवितम् ॥"

तत्र च विशेषः—

"कृष्णः क्रीडासेतुबन्धं महापातकनाशनम् ।
वल्लवीभिः क्रीडनार्थं कृत्वा देवो गदाधरः ॥
गोपकैः सहितस्तत्र क्षणमेकं दिने दिने ।
तत्रैव रमणार्थं हि नित्यकालं स गच्छति ॥" इति ।

अत एव गौतमीये श्रीनारद उवाच,—

"किमिदं द्वात्रिंशद्वनं बृन्दारण्यं विशांपते ।
श्रोतुमिच्छामि भगवन् यदि योग्योऽस्मि मे वद ॥"

श्रीकृष्ण उवाच,—

"इदं बृन्दावनं नाम मम धामैव केवलम् ।
अत्र ये पशवः पक्षिमृगाः कीटा नराधमाः ।
निवसन्ति मयाविष्टे मृता यान्ति ममालयम् ॥
अत्र या गोपकन्याश्च निवसन्ति ममालये ।
गोपिन्यस्ता मया नित्यं मम सेवा-परायणाः ॥

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is placed Hari-dhāma (Abode of Hari) and above them all is located Krishna's Own Realm named Goloka. I adore the Primeval Lord Govinda, Who has allotted their respective authorities to the Rulers of those graded realms. (43)

Purport.—The Realm of Goloka stands highest above all others. Brahmā looking up to the higher

पञ्चयोजनमेवास्ति वनं मे देहरूपकम् ।
कालिन्दीयं सुषुम्नाख्या परमामृतवाहिनी ॥
अत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ।
सर्वदेवमयश्चाहं न त्यजामि वनं क्वचित् ॥
आविर्भावस्तिरोभावो भवेन्मेऽत्र युगे युगे ।
तेजोमयमिदं रम्यमदृश्यं चर्मचक्षुषा ॥" इति ।

एतद्रूपमेवाश्रित्य वाराहादौ ते नित्यकदम्बादयो दर्शिता वर्णिताश्च । तस्मादस्मद्दृश्यमानस्यैव बृन्दावनस्य अस्मदृश्यतादृश-प्रकाशेविशष एव गोलोक इति लब्धम् । यदा चास्मद्दृश्यमाने प्रकाशे सपरिकरः श्रीकृष्ण आविर्भवति । तदेव तस्यावतार उच्यते, तदेव च रसविशेषपोषाय संयोगविरहः पुनः संयोगादिमयविचित्र-लीलया तया पारदार्यादिव्यवहारश्च गम्यते । यदा तु यथात्र यथा वान्यस्य कल्पतन्त्रयामळसंहिता-पञ्चरात्रादिषु तथा दिग्दर्शनेन विशेषा ज्ञेयाः । तथा च श्रीदशमे—

"जयति जननिवासो देवकीजन्मवादो
यदुवरपरिषत् स्वैर्दोर्भिरस्यन्नधर्मम् ।

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position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devi-dhāma consisting of the fourteen worlds, *viz.*, *Satyaloka*, etc.; next above Devi-dhāma is located Shiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating

स्थिरचरवृजिनघ्नः सुस्मित-श्रीमुखेन
व्रजपुरवनितानां वर्धयन् कामदेवम् ॥" इत्यादि ।

तथा च पाद्मे निर्वाणखण्डे श्रीभगवद्व्यासवाक्ये—
"पश्य त्वं दर्शयिष्यामि स्वरूपं वेदगोपितम् ।
ततः पश्याम्यहं भूप बालं कालाम्बुदप्रभम् ।
गोपकन्यावृतं गोपं हसन्तं गोपबालकैः ॥" इति ;

अनेनालब्धस्त्रीधर्मवयस्कतादि-बोधकेन कन्या-पदेन तासामन्यादृशत्वं निराक्रियते । तथा च गौतमीयतन्त्रे चतुर्थाध्याये—"अथ वृन्दावनं ध्यायेत्" इत्यारभ्य, तद्ध्यानम्—

"स्वर्गादिव परिभ्रष्टकन्यका-शतमण्डितम् ।
गोपवत्सगणाकीर्णं वृक्षषण्डैश्च मण्डितम् ॥
गोपकन्यासहस्रैस्तु पद्मपत्रायतेक्षणैः ।
अर्चितं भावकुसुमैस्त्रैलोक्यैकगुरुं परम् ॥"

इत्यादि । तद्दर्शनकारी च दर्शितस्तत्रैव सदाचार-प्रसङ्गे—
"अहर्निशं जपेन्मन्त्रं मन्त्री नियतमानसः ।
स पश्यति न संदेहो गोपरूपधरं हरिम् ॥" इति ;

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this portion of Shiva-Dhāma there shines the Sadāshiva-Loka, full of great light. Above the same appears Hari-dhāma or the Transcendental *Vaikuntha-Loka.* The potency of Devi-dhāma, in the form of the extension of Māyā, and that of Shiva-Loka, consisting of time, space and matter, are the potency

सृष्टिस्थितिप्रलयसाधनशक्तिरेका
छायेव यस्य भुवनानि बिभर्ति दुर्गा ।

तत्रैवान्यत्र "वृन्दावने वसेद्धीमान् यावत् कृष्णस्य दर्शनम्" इति ; त्रैलोक्यसम्मोहनतन्त्रे चाष्टादशाक्षरप्रसङ्गे—

"अहर्निशं जपेद्यस्तु मन्त्री नियतमानसः ।
स पश्यति न संदेहो गोपवेषधरं हरिम् ॥" इति ।

अत एव तापन्यां ब्रह्मवाक्यम्—"तदुहोवाच ब्रह्मसवनं चरतो मे ध्यातः स्तुतः परार्धान्ते सोऽबुध्यत गोपवेषो मे पुरुषः पुरस्तादाविर्बभूव" इति । तस्मात् क्षीरोदशाय्याद्यवतारतया तस्य यत् कथनं तत्तु तदंशानां तत्र प्रवेशापेक्षया । तदलमतिविस्तरेण श्रीकृष्णसंदर्भे दर्शितचरेण प्रस्तुतमनुसरामः ॥ ४३ ॥

पूर्वं देवी-महेश-हरिधाम्नामुपरिचरधामत्वं तस्य दर्शितम् ;

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of the separated particles pervaded by the penumbral reflection of the Subjective Portion of the Divinity. But Hari-dhāma is ever resplendent with Transcendental Majesty and the Great Splendour of All-sweetness predominates over all other Majesties in Goloka. The Supreme Lord Govinda by his Own Direct and Indirect Power has constituted those respective potencies of those realms. (43)

Translation.—The external potency Māyā who is of the nature of the shadow of the *Chit* Potency, is worshipped by all people as *Durgā*, the creating,

इच्छानुरूपमपि यस्य च चेष्टते सा
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४४ ॥

संप्रति तु तत्तदाश्रयत्वात्तदेव योग्यमिति दर्शयति,—सृष्टीति पञ्चभिः । यथोक्तं श्रुतिभिः,—"त्वमकरणः स्वराडखिलकारकशक्तिधरस्तव बलिमुद्वहन्ति समदन्त्यजयानिमिषा" इति ॥ ४४ ॥

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preserving and destroying agency of this mundane world. I adore the Primeval Lord Govinda in accordance with Whose Will Durgā conducts herself. (44)

Purport.—(The afore-said presiding deity of Devī-dhāma is being described.) The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devī-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down *Mahishāsura*, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Ganesha, representing beauty and success. She is placed between Lakshmī and Sarasvatī, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destruc-

tive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of "*Durga*", which means a prison-house. When *jeevas* begotten of the marginal potency (*Tatasthā-Shakti*) forget the service of Krishna they are confined in the mundane prison-house, the citadel of Durgā. The wheel of *Karma* is the instrument of punishment at this place. The work of purifying these penalized *jeevas* is the duty devolved upon Durgā. She is incessantly engaged in discharging the same by the Will of Govinda. When, luckily, the forgetfulness of Govinda on the part of imprisoned *jeevas* is remarked by them by coming in contact with self-realised souls and their natural aptitude for the loving service of Krishna is aroused, Durgā herself then becomes the agency of their deliverance by the Will of Govinda. So it behoves everybody to obtain the guileless grace of Durgā, the mistress of this prison-house, by propitiating her with the selfless service of Krishna. The boons received from Durgā in the shape of wealth, property, recovery from illness, of wife and sons, should be realised as the deluding kindness of Durgā. The mundane psychical jubilations of *Dasha-Mahāvidyā*, the ten godesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. *Jeeva* is a spiritual atomic part of Krishna. When he forgets his service of Krishna he is at once deflected by the attracting

power of Māyā in this world, who throws him into the whirlpool of mundane fruitive activity (*Karma*) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool *jeeva* has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body, consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body, the *jeeva* forsakes one gross body and takes recourse to another. The *jeeva* cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the *Virajā* and goes up to Hari-Dhāma. Such are the duties performed by Durgā in accordance with the Will of Govinda. In the *Bhāgavata* shloka "विलज्यमानया.......दुर्धियः"—the relationship between Durgā and the conditioned souls has been described.

Durgā, worshipped by the people of this mundane world, is the Durgā described above. But the *spiritual* Durgā, mentioned in the *mantram* which is the outer covering of the Spiritual Realm of the Supreme Lord, is the eternal maid-servant of Krishna and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maid-servant. (*Vide* the purport of shloka 3). (44)

क्षीरं यथा दधि विकारविशेषयोगात्
सञ्जायते न हि ततः पृथगस्ति हेतोः ।
यः शम्भुतामपि तथा समुपैति कार्यात्
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४५ ॥

अथ क्रमप्राप्तं महेशं निरूपयति,—क्षीरमिति । कार्यकारण-भावमात्रांशे दृष्टान्तोऽयं दार्ष्टान्तिकस्य कारणनिर्विकारत्वात् चिन्तामण्यादिवत् अचिन्त्यशक्त्यैव तदादिकार्यतयापि स्थितत्त्वात् । श्रुतिश्च—"एको ह वै पुरुषो नारायण आसीन्न ब्रह्मा न च शङ्करः । स मुनिर्भूत्वा समचिन्तयत् । तत एते व्यजायन्त विश्वो हिरण्य-गर्भोऽग्निवरुणरुद्रेन्द्राः" इति, तथा—"स ब्रह्मणा सृजति, रुद्रेण नाशयति । सोऽनुत्पत्तिलय एव हरिः कारणरूपः परः परमानन्दः" इति । शम्भोरपि कार्यत्वं गुणसंवलनात् ; यथोक्तं श्रीदशमे—

Translation.—Just as milk is transformed into curd by the action of acids, but yet the effect "curd" is neither same as, nor different from, its cause, *viz.*, milk, so I adore the Primeval Lord Govinda of Whom the state of Shambhu is a transformation for the performance of the work of destruction. (45)

Purport.—(The real nature of Shambhu, the presiding deity of *Maheshadhāma*, is described.) Shambhu is not a second Godhead other than Krishna. Those, who entertain such discriminating sentiment, commit a great offence against the

"हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः ।
शिवः शक्तियुतः शश्वत्त्रिलिङ्गो गुणसंवृतः ॥" इति ;

एतदेवोक्तम्—'विकारविशेषयोगात्' इति । कुत्रचिदभेदोक्तिर्या दृश्यते तामपि समादधाति ; ततो हेतोः पृथक्त्वं नास्तीति । यथोक्तमृग्वेदशिरसि—"अथ नित्यो नारायणो ब्रह्मा च नारायणः,

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Supreme Lord. The supremacy of Shambhu is subservient to that of Govinda; hence they are not really different from each other. The non-distinction is established by the fact that just as milk treated with acid turns into curd so Godhead becomes a subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative. The said adulerating principle is constituted of a combination of the stupefying quality of the Deluding Energy, the quality of non-plenitude of the Marginal Potency and a slight degree of the Ecstatic-cum-Cognitive Principle of the Plenary Spiritual Potency. This specifically adulterated reflection of the Principle of the Subjective Portion of the Divinity is Sadāshiva, in the form of the effulgent masculine-symbol-God Shambhu from whom Rudradeva is manifested. In the work of mundane creation as the material cause, in the work of preservation by the detsruction of sundry *Asuras* and in the work of destruction

शिवश्च नारायणः, शक्रश्च नारायणः, कालश्च नारायणः, दिशश्च नारायणः, अधश्च नारायणः, ऊर्ध्वं च नारायणः, अन्तर्बहिश्च नारायणः। नारायण, एवेदं सर्वं जातं जगत्यां जगत्" इत्यादि। ब्रह्मणा त्वेवमुक्तम्—

"सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः।
विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक्॥" इति॥ ४५॥

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to conduct the whole operation, Govinda manifests Himself as *Gunāvatāra* in the form of Shambhu who is the *separated* Portion of Govinda imbued with the Principle of His Subjective Plenary Portion. The personality of the destructive principle in the form of time has been identified with that of Shambhu by Scriptural evidences that have been adduced in the commentary. The purport of the *Bhāgavata* shlokas, *viz.*, "वैष्णवानां यथा शम्भुः" etc., is that Shambhu, in pursuance of the Will of Govinda, works in union with his consort Durgā Devī by his own time-energy. He teaches pious duties (*dharma*) as stepping-stones to the attainment of spiritual service in the various *Tantra-Shāstras,* etc., suitable for *jeevas* in different grades of the conditional existence. In obedience to the Will of Govinda, Shambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (*Māyāvāda*) and the speculative *Āgama Shāstras.* The fifty attributes of individual souls are manifest

दीपार्चिरेव हि दशान्तरमभ्युपेत्य
दीपायते विवृतहेतुसमानधर्मा ।
यस्तादृगेव हि च विष्णुतया विभाति
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४६ ॥

अथ क्रमप्राप्तं हरिस्वरूपमेकं निरूपयन् गुणावतारमहेश-प्रसङ्गाद्गुणावतारं विष्णुं निरूपयति,—दीपार्चिरिति । तादृक्त्वे हेतुः—'विवृतहेतुसमानधर्मा' इति । यद्यपि गोविन्दांशांशः

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in a far vaster measure in Shambhu and five additional attributes not attainable by *jeevas* are also partly found in him. So Shambhu cannot be called a *jeeva*. He is the lord of *jeevas* but yet pertakes of the nature of a *separated* Portion of Govinda. (45)

Translation.—The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the Primeval Lord Govinda Who exhibits Himself equally in the same mobile manner in His Various Manifestations. (46)

Purport.—The presiding Deities of Hari-dhāma, *viz.*, Hari, Nārāyana, Vishnu, etc., the Subjective Portions of Krishna, are being described. The Majestic Manifestation of Krishna is Nārāyana, Lord of Vaikuntha, Whose Subjective Portion is Kāranodashāyi-Vishnu, the Prime Cause, Whose

कारणार्णवशायी तस्य गर्भोदकशायी तस्य चावतारोऽयं विष्णुरिति लभ्यते, तथापि महादीपात् क्रमपरम्परया सूक्ष्मनिर्मलदीपस्योदितस्य ज्योतीरूपांशे यथा तेन सह साम्यं तथा गोविन्देन रूपान्तरं

Portion is Garbhodashāyī. Kshīrodashāyī is again the Subjective Portion of Garbhodashāyi-Vishnu. The word "Vishnu" indicates All-pervading, Omnipresent and Omniscence Personality. In this shloka the Activities of the Subjective Portions of the Divinity are enunciated by the specification of the Nature of Khsrīodashāyi-Vishnu. The Personality of Vishnu, the Embodied Form of the manifestive quality (*Sattva-Guna*) is quite distinct from that of Shambhu who is adulterated with mundane qualities. Vishnu's Subjective Personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Vishnu in the Form of the Manifest Causal Principle is identical with Govinda as regards quality. The manifestive quality (*Sattva-guna)* that is found to exist in the triple mundane quality, is an adulterated entity, being alloyed with the qualities of mundane activity and inertia. Brahmā is the dislocated Portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His Subjective Portion; and Shambhu is the dislocated Portion of the Divinity manifested in the principle of mundane inertia possessing similarly the func-

विष्णुर्गम्यते । शम्भोस्तु तमोऽधिष्ठानात् कज्जलमय, सूक्ष्मदीप-शिखास्थानीयस्य न तथा साम्यमिति ; तिरोधानात् तदित्थमुच्यते अग्रे तु महाविष्णोरपि कला-विशेषत्वेन दर्शयिष्यमाणत्वात् ॥ ४६ ॥

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tional nature of His Subjective Portion. The reason for their being dislocated Portions is that the two principles of mundane action and inertia being altogether wanting in the spiritual essence any entities, that are manifested in them, are located at a great distance from the Divinity Himself or His Facsimilies. Although the mundane manifestive quality is of the adulterated kind, Vishnu, the Manifestation of the Divinity in the mundane manifestive quality, makes His Appearance in the unadulterated manifestive principle which is a constituent of the mundane manifestive quality. Hence Vishnu is the Full Subjective Portion and belongs to the category of the Superior *Isvaras.* He is the Lord of the Deluding Potency and not alloyed with her. Vishnu is the Agent of Govinda's Own Subjective Nature in the Form of the Prime Cause. All the Majestic Attributes of Govinda, aggregating sixty in number, are fully present in His Majestic Manifestation, Nārāyana. Brahmā and Shiva are Entities adulterated with mundane qualities. Though Vishnu is also Divine Appearance in mundane quality (*Gunāvatāra*), still He is not adulterated. The Appearance of Nārāyana in the Form of Mahā-

यः कारणार्णवजले भजति स्म योग-
निद्रामनन्तजगदण्डसरोमकूपः ।
आधारशक्तिमवलम्ब्य परां स्वमूर्तिं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४७ ॥

अथ कारणार्णवशायिनं निरूपयति,—अनन्तजगदण्डैः

Vishnu, the Appearance of Mahā-Vishnu in the Form of Garbhodakashāyī and the Appearance of Vishnu in the Form of Kshīrodakashāyī, are examples of the Ubiquitous Function of the Divinity. Vishnu is God-head Himself, and the two other *Gunāvatāras* and all the other gods are entities possessing authority in subordination to Him. From the Subjective Majestic Manifestation of the Supreme Self-luminous Govinda emanate Kāranodashāyī, Garbhodakashāyī, Kshīrodakashāyī and all other Derivative Subjective Divine Descents (*Avatāras*) such as Rāma, etc., analogous to communicated light appearing in different candles, shining by the Operation of the Spiritual Potency of Govinda. (46)

Translation.—I adore the Primeval Lord Govinda Who assuming His Own Great Subjective Form, Who bears the name of Shesha, replete with the All-accommodating Potency, and reposing in the Causal Ocean with the infinity of the world in

यस्यैकनिश्वसितकालमथावलम्ब्य
जीवन्ति लोमविलजा जगदण्डनाथाः ।
विष्णुर्महान् स इह यस्य कलाविशेषो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४८ ॥

सह रोमकूपाः यस्य सः । सह-शब्दस्य पूर्वनिपाताभाव आर्षः । 'आधारशक्तिमयीं' परां स्वमूर्तिं शेषाख्याम् ॥ ४७ ॥

तत्र सर्वब्रह्माण्डपालको यस्तवावतारतया महाब्रह्मादि-सह-चरत्वेन तदभिन्नत्वेन च महाविष्णुर्दर्शितः ; तत्र च तमप्येवं

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the pores of His Hair, enjoys creative sleep (*Yoganidrā*). (47)

Purport.—(The Subjective Nature of Ananta Who has the Form of the Couch of Mahā-Vishnu, is described.) Ananta, the Same Who is the Infinite Couch on which Mahā-Vishnu reposes, is a distinctive Appearance of the Divinity bearing the name of *Shesha,* having the subjective nature of the servant of Krishna. (47)

Translation.—Brahmā and other Lords of the mundane worlds, appearing from the pores of Hair of Mahā-Vishnu, remain alive as long as the duration of one exhalation of the Latter (*Mahā-Vishnu*). I adore the Primeval Lord Govinda of Whose Subjective Personality Mahā-Vishnu is the Portion of Portion. (48)

भास्वान् यथाश्मशकलेषु निजेषु तेजः
स्वीयं कियत् प्रकटयत्यपि तद्वदत्र ।
ब्रह्मा य एष जगदण्डविधानकर्ता
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४९ ॥

तल्लक्षणतया वर्णयति,—'तत्तज्जगदण्डनाथाः' विष्ण्वादयः 'जीवन्ति' तत्तदधिकारतया जगति प्रकटं तिष्ठन्ति ॥ ४८ ॥

तदेवं देव्यादीनां तदाश्रयकत्वं दर्शयित्वा प्रसङ्गसङ्गत्या ब्रह्मणश्च दर्शयन्नतीव भिन्नतया जीवत्वमेव स्पष्टयति,—भास्वानिति ।

Purport.—The Supreme Majesty of the Subjective Nature of Vishnu is shown here. (48)

Translation.—I adore the Primeval Lord Govinda from Whom the separated subjective Portion Brahmā receives his power for the regulation of the mundane world, just as the Sun manifests some portion of his own light in all the effulgent gems that bear the names of *Surya-kānta*, etc. (49)

Purport.—Brahmā is two types: in certain *kalpas* when the Potency of the Supreme Lord infuses Himself in an eligible *jeeva*, the latter acts in the office of Brahmā and creates the universe. In those *kalpas* when no eligible *jeeva* is available, after the Brahmā of the previous *kalpa* is liberated,

'भास्वान्' सूर्यो यथा 'निजेषु' नित्यस्वीयत्वेन विख्यातेषु 'अश्मशकलेषु' सूर्यकान्ताख्येषु स्वीयं सिञ्चित्तेजः प्रकटयति ; 'अपि'-शब्दात् तेन तदुपाधिकांशेन दाहादिकार्यं स्वयमेव करोति, तथा य एव जीवविशेषे किञ्चित्तेजः प्रकटयति, तेन तदुपाधिकांशेन स्वयमेव ब्रह्मा सन् जगदण्डे ब्रह्माण्डे विधानकर्ता व्यष्टिसृष्टिकर्ता भवतीत्यर्थः ; यद्वा, महाब्रह्मैवायं वर्ण्यते, तदुपलक्षितो महाशिवश्च ज्ञेयः ; ततश्च जगदण्डानां विधानकर्तृत्वं च युक्तमेव । यद्यपि दुर्गाख्या माया कारणार्णवशायिन एव कर्मकरी, यद्यपि च ब्रह्मविष्ण्वाद्या गर्भोदकशायिन एवावतारास्तथापि तस्य सर्वाश्रयतया तेऽपि तदाश्रयितया गणिताः । एवमुत्तरत्रापि ॥ ४९ ॥

Krishna, by the process of allotement of His Own Potency, creates the Brahmā Who has the Nature of the *Avatāra* (Descent) of the Divinity in the active mundane principle (*rajoguna*). By principle Brahmā is superior to ordinary *jeevas* but is not the Direct Divinity. The Divine Nature is present in a greater measure in Shambhu than in Brahmā. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to the *jeeva*, are present in a fuller measure in Brahmā who possesses, in a lesser degree, five more attributes which are not found in *jeevas*. But in Shambhu both the fifty attributes of *jeevas* as also the five additional attributes found in Brahmā are present in even greater measure than in Brahmā. (49)

यत्पादपल्लवयुगं विनिधाय कुम्भ-
द्वन्द्वे प्रणामसमये स गणाधिराजः ।
विघ्नान् विहन्तुमलमस्य जगत्त्रयस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५० ॥

अथ सर्वे सर्वविघ्ननिवारणार्थं प्रथमं गणपतिं स्तुवन्तीति तस्यैव स्तुतियोग्यतेत्याशंक्य प्रत्याचष्टे,—यत्पादेति । कैमुत्येन तदेव दृढीकृतं श्रीकपिलदेवेन—"यत्पादनिःसृतसरित्प्रवरोदकेन तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ॥" इति ॥ ५० ॥

Translation.—I adore the Primeval Lord Govinda, Whose Lotus Feet are always held by Ganesha upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds. (50)

Purport.—The power of destroying all obstacles to mundane prosperity has been delegated to Ganesha who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahman possessing mundane quality. The self-same Ganesha is a god in possession of delegated power by infusion of the Divine power. All his glory rests entirely on the grace of Govinda. (50)

अग्निर्मही गगनमम्बु मरुद्दिशश्च
कालस्तथात्ममनसीति जगत्त्रयाणि ।
यस्माद्भवन्ति विभवन्ति विशन्ति यं च
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५१ ॥

तच्च युक्तमित्याह,—अग्निर्महीति । सर्वं स्पष्टम् ॥ ५१ ॥

Translation.—The three worlds are composed of the nine elements, *viz.*, fire, earth, ether, water, air, direction, time, soul and mind. I adore the Primeval Lord Govinda from Whom they originate, in Whom they exist and into whom they enter at the time of the Universal Cataclysm. (51)

Purport.—There is nothing in the Three Worlds save the five elements, ten quarters, time, *jeeva*-soul, and the mental principle allied with the subtle body consisting of mind, intelligence and ego of conditioned souls. The elevationists *(Karmins)* make their offerings in sacrifice in the Fire. Conditioned souls know nothing beyond this perceptible world of nine elements. The *jeeva* is the self-same soul whose ecstatic delight the joyless liberationists *(jnānins)* aspire after. Both the principles that are rsepectively depicted as *Ātman* and *Prakriti* by the system of Sānkhya are included in the above. In other words all the principles that have been enun-

यच्चक्षुरेष सविता सकलग्रहाणां
राजा समस्तसुरमूर्त्तिरशेषतेजाः ।
यस्याज्ञया भ्रमति संभृतकालचक्रो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५२ ॥

ननु केचित् सवितारं सर्वेश्वरं वदन्ति ? तत्राह,—
यच्चक्षुरिति । य एव 'चक्षुः' प्रकाशको यस्य सः,—
"यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

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ciated by all the speculative philosophers *(tattva-vādins)* are included in these nine elements. Shree Govinda is the Source of the appearance, continuance and subsidence of all these principles. (51)

Translation.—The Sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the Primeval Lord Govinda in pursuance of Whose Order the Sun performs his journey mounting the wheel of Time. (52)

Purport.—Certain professors of the Vedic religion worship the Sun as *Brahman.* The Sun is one of the hierarchy of the five gods. Some people target in *heat* the source of this World and therefore designate the Sun, the only location of heat, as the root-cause of this world. Notwithstanding all that may be said to the contrary, the Sun is after all

धर्म्मोऽथ पापनिचयः श्रुतयस्तपांसि
ब्रह्मादिकीटपतगावधयश्च जीवाः ।
यद्दत्तमात्रविभवप्रकटप्रभावा
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५३ ॥

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥"

इति श्रीगीताभ्यः, "भीषास्माद्वातः पवते भीषोदेति सूर्यः" इत्यादि-श्रुतेः, विराड्रूपस्यैव सवितृचक्षुष्ट्वाच्च ॥ ५२ ॥

किं बहुना ? धर्म इति । "अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्त्तते ।" इति श्रीगीताभ्यः ॥ ५३ ॥

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only the presiding deity of a sphere of the sum-total of all mundane heat and is hence a god exercising delegated authority. The Sun performs his specific function of Service certainly by the Command of Govinda. (52)

Translation.—I adore the Primeval Lord Govinda, by Whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the vedas, the penances and all *jeevas* from Brahmā to the meanest insect. (53)

Purport.—By Dharma is meant the allotted functions of *Varna* and *Āshrama* manifested by the twenty Dharma Shāstras on the authority of the Vedas. Of these two divisions *Varnadharma* is

that function which is the outcome of the distinctive natures of the four *Varnas, viz.,* Brāhmana, Kshatriya, Vaishya and Shūdra and *Āshrama-Dharma* is that function which is appropriate to the respective *Āshramas* or stations of those who belong to the four stages, *viz.,* Brahmacharya, Gārhasthya, Vānaprastha and Sannyāsa. All Customary activities of mankind have been targetted in these two-fold divisions. Sins mean nescience, the root of all sins and sinful desire, also the greatest iniquities and sins flowing from them and the ordinary sins, *i.e.,* all sorts of unprincipled conduct. The category of the *Shrutis* means Rik, Sāma, Yajus and Atharva and the *Upanishads* which form the crest-jewels of the Veda. The *"tapas"* mean all regular practices that are learnt with the view of the attainment of the proper function of the self. In many cases, *e.g.,* in the form known as *'Panchatapa'* these practices are of a difficult character (*Yoga*) with its eight constituents limbs and devotedness to the Knowledge of the undifferentiated *Brahman* are included therein. All these are so many distinctive features within the revolving round of the fruitive activities of conditioned souls. The conditioned souls are embarked on a sojourn of successive births from 84 lakhs of varieties of generating organs. They are differentiated into different orders of beings as Devas, Dānabas, Rākhsasas,

यस्त्विन्द्रगोपमथवेन्द्रमहो स्वकर्म-
बन्धानुरूपफलभाजनमातनोति ।
कर्माणि निर्दहति किन्तु च भक्तिभाजां
गोविन्दवादिपुरुषं तमहं भजामि ॥ ५४ ॥

तत्र तत्र सर्वेश्वरस्तु 'पर्जन्यवद्द्रष्टव्यः' इति न्यायेन कर्मानुरूपफलदातृत्वेन साम्येऽपि भक्ते तु पक्षपातविशेषं करोतीत्याह,—यस्त्विन्द्रेति ।

Mānabas, Nāgas, Kinnaras, and Gandharbas. These *jeevas,* from Brahmā down to the small insect, are infinite in type. They make up the aggregate of the conditioned souls from the degree of Brahmā to that of the little fly and are the distinctive features within the revolving wheel of *Karma.* Every one of them is endowed with distinctive powers as individuals and is powerful in a particular sphere. But these powers are by their nature not fully developed in them. The degree of power and nature of property vary according to the measure of manifestation of the possessions of the individual conferred upon him by Shree Govinda. (53)

Translation.—I adore the Primeval Lord Govinda Who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the

"समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥" इति,

"अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥" इति
च श्रीगीताभ्यः ॥ ५४ ॥

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fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of "Indragopa" than in that of Indra, king of the *devas.* (54)

Purport.—God impartially induces the fallen souls to act in the way that is consequent on the deeds of their previous births and to enjoy the fruition of their labours but, out of His Great Mercy to His devotees, He purges out, by the fire of ordeal, the root of all *Karma,* viz., nescience and evil desires. *Karma,* though without beginning, is still perishable. The *Karma* of those, who work with the hope of enjoying the fruits of their labours, becomes everlasting and endless and is never destroyed. The function of *Sannyāsa* is also a sort of *Karma* befitting an *Āshrama* and is not pleasant to Krishna when it aims at liberation, *i.e.,* desire for emancipation. They also receive fruition of their *Karma* and, even if it be disinterested, their *Karma* ends in

यं क्रोधकामसहजप्रणयादिभीति-
वात्सल्यमोहगुरुगौरवसेव्यभावैः ।
सञ्चिन्त्य तस्य सदृशीं तनुमापुरेते
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५५ ॥

स एव च स्वयन्तु वैरिभ्योऽप्यन्यदुर्लभफलं ददाति, किमुत स्वविषयककामादिना निष्कामश्रेष्ठेभ्यः । ततः को वाऽन्यो भजनीय इति ? भजामीत्यन्तप्रकरणमुपसंहरति,—यं क्रोधेति । 'सहजप्रणयः' सख्यम् ; 'वात्सल्यम्' पित्राद्युचितभावः ; 'मोहः' सर्वविस्मरणमयो भावः, परब्रह्मतया स्फूर्तिः ; 'गुरुगौरवम्' स्वस्मिन्

"*Ātma Mamatā*", *i.e.*, self-pleasure; but those who are pure devotees always serve Krishna by gratifying His Senses forsaking all attempts of *Karma* and *Jnāna*, and being free from all desires save that of serving Krishna. Krishna has fully destroyed the *Karma*, its desires and nescience of those devotees. It is a great wonder that Krishna, being Impartial, is fully Partial to His devotees. (54)

Translation.—I adore the Primeval Lord Govinda, the meditators of Whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation. (55)

पितृत्वादिभावनामयम् ; 'सेव्यभाव:' सेव्योऽयं ममेति भावना,—दास्यमित्यर्थः । 'तस्य सदृशीं' क्रोधावेशिनो प्राकृतत्वमात्रांशैर्नान्येषु तु तत्तद्भावना-योग्यरूपगुणांश-लाभतारतम्येन तुल्यामित्यर्थः ।

"अदृष्टान्यतमं लोके शीलौदार्यगुणैः समम्"

इति श्रीवसुदेववाक्यस्य, "जगद्व्यापारवर्जम्" इति ब्रह्मसूत्रस्य,

"प्रयोज्यमाने मयि तां शुद्धां भागवतीं तनुम्"

Purport.—Devotion is of two kinds, *viz.*, (1) of the nature of deference to regulation and (2) constituted of natural feeling. *Bhakti* is roused by following with a tinge of faith in the rule of the Shāstras and instruction of the preceptors. Such *Bhakti* is of the nature of loyalty to the scriptural regulations. It continues to be operative as long as the corresponding natural feeling is not roused. If a person loves Krishna out of natural tendency, there is the principle of *Rāga*, which is no other than a strong desire to serve, which turns into *Bhāva* or substantive feeling. When the substantive feeling is aroused the devotee becomes an object of Mercy of Krishna. It takes much time to attain this stage. Devotion which is of the nature of feeling is superior to that connected with scriptural regulation, soon attains to the realised state and is attractive to Krishna. Its various aspects are described in this Shloka. *Shānta-bhāva*, full of reverence to superior, *Dāsya-bhāva*, full of service for carrying out the

इति नारदवाक्यस्य च दृष्ट्या सर्वथा तत्सदृशत्वाविरोधात्, "वैरेण यं नृपतयः" इत्यादौ "अनुरक्तधियां पुनः किम्" इत्यनुरक्तधीषु स्तुत्वा तेन विशिष्टं स्वतास्त्विति प्राप्ते तेष्वपि तत्तदनुरागतारतम्येनापि तत्तारतम्यं लभ्यत इति । अनेन गोलोकस्थ-प्रपञ्चावतीर्णयोरेकत्वमेव दर्शितम् ; तदुक्तम्—"नन्दादयस्तु तं दृष्ट्वा" इत्यादि ॥ ५५ ॥

Commands of the Object of worship, *Sakhya-bhāva* or natural friendly love, *Vātsalya-bhāva* or parental affection and *Madhura-bhāva* or amorous love, are all included in the category of devotion of the nature of instinctive attachment. But anger, fear and delusion, though they are of the nature of instinctive impulse, are not devotion in the strict sense of the term, because they are not friendly but hostile to the Object. Anger is found in *Ashuras* like Sishupāla; fear in Kamsa, and delusion in the Pandits of the pantheistic school. They have the feelings of anger, fear and instinctive impulse marked by complete self-forgetful identification with the non-differentiated *Brahman*. But as there is no friendly feeling towards the Object of devotion there is no *Bhakti*. Again among the feelings of *Shānta*, *Dāsya*, *Sakhya*, *Vātsalya* and *Madhura*, *Shānta*, though indifferent and dormant in *Rāga*, is still reckoned as *Bhakti* on account of its being a little friendly. There is an immense volume of *Rāga* in the other four varieties of emotion. By the Promise

श्रियः कान्ताः कान्तः परमपुरुषः कल्पतरवो
द्रुमा भूमिश्चिन्तामणिगणमयी तोयममृतम् ।
कथा गानं नाट्यं गमनपि वंशी प्रियसखी
चिदानन्दं ज्योतिः परमपि तदास्वाद्यमपि च ॥

तदेवं निजेष्टदेवं भजनीयत्वेन स्तुत्वा तेन विशिष्टं तल्लोकं तथा स्तौति,—'श्रियः कान्ता' इति युग्मकेन । 'श्रियः' श्रीव्रजसुन्दरीरूपां तासामेव मन्त्रे ध्याने च सर्वत्र प्रसिद्धेः ।

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of Geetā ये यथा मां-प्रपद्यन्ते तां-स्तथैव भजाम्यहम् ("I serve one according to his submission"), those, who allow themselves to be actuated by the sentiments of fear, anger and delusion, attain to *Sāyujya Mukti* (merging in the Absolute). The *Shāntas* obtain bodily forms with aptitude for addiction to Brahman and Paramātmā. The *Dāsya* and *Sakhya* classes of worshippers attain bodily forms characterised by masculine or feminine disposition according to their respective grades of eligibility. The *Bātsalya* class of worshippers get bodily forms befitting fatherly and motherly sentiments. The amorous lovers of Krishna attain the pure forms of Gopees (spiritual milkmaids of Braja). (55)

Translation.—I worship That Transcendental Seat, known as Sveta-Dvīpa where as loving consorts the Lakshmīs in their unalloyed spiritual

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश्च सुमहान्
निमेषार्द्धाख्यो वा व्रजति न हि यत्रापि समयः।
भजे श्वेतद्वीपं तमहमिह गोलकमिति यं
विदन्तस्ते सन्तः क्षितिविरलचाराः कतिपये ॥

तासामनन्तानामप्येक एव 'कान्तः' इति परम-नारायणादिभ्योऽपि तस्य, तत्तल्लोकेभ्योऽपि तदीयलोकस्य चास्य, माहात्म्यं दर्शितम् । 'कल्पतरवो द्रुमाः' इति—तेषां सर्वेषामेव सर्वप्रदत्वा-

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essence practice the amorous service of the Supreme Lord Krishna as their only Lover; where every tree is a transcendental purpose-tree; where the soil is the purpose-gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favourite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milch-cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That Realm is known as Goloka only to a very few self-realised souls in this world. (56)

Purport.—That region which *jeevas* attain by the best performance of their *Rasabhajan*, though purely transcendental, is by no means devoid of

त्तथैव प्रथितम् तद्वत् 'भूमि:' इत्यादिकं च भूमिरपि सर्वस्पृहां ददाति, किमुत कौस्तुभादि । 'तोयम्' अप्यमृतमिव स्वादु, किमुतामृतमित्यादि । 'वंशी' प्रियसखीति सर्वत: श्रीकृष्णस्य सुखस्थितिश्रावकत्वेन ज्ञेयम् । किं बहुना ? 'चिदानन्द'लक्षणं वस्त्वेव 'ज्योति:' चन्द्रसूर्यादिरूपम् ; "समानोदितचन्द्रार्कम्"

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variegatedness. The non-differentiated Region is attained by indulging in anger, fear and delusion. The devotees attain Goloka, the Transcendental Region above *Vaikuṇṭha*, according to the quality of *Rasa* of the respective services. In reality that Region is no other than Sveta-dvīpa or 'the White Island', being exceedingly pure. Those, who attain the highest *Rasa* in the shape of the realisation of pure devotion in this world, viewing the reality of Sveta-dvīpa in Gokula, Vrindāvana and Naba-dvīpa within this mundane world, designate the same as "Goloka". In that Transcendental Region of Goloka there are always visible, in their supreme beauty, all the distinctive entities that are incorporated in the pure cognitive principle, *viz.*, the Lover and His beloved ones, trees and creepers, mountains, rivers and forests, water, speech, movement, music of the flute, the Sun and the Moon, tasted and taste, (*i.e.*, the unthinkable wonders of the 64 æsthetic arts), milch-cows yielding nectarine flow of milk and transcendental ever-existing Time.

इति बृन्दावनविशेषणं गौतमीयतन्त्रद्वये ; तच्च नित्यपूर्णचन्द्र-त्वात्तथा तदेव परमपि तत्तत्प्रकाश्यमपीत्यर्थः । तथा तदेव तेषाम् 'आस्वाद्यम्' भोग्यमपि च चिच्छक्तिमयत्वादिति भावः—

"दर्शयामास लोकं स्वं गोपानां तमसः परम्"

इति श्रीदशमात्। 'सुरभीभ्यश्च स्रवति' इति तदीयवंशीध्वन्याद्यावेशा-दिति भावः । 'व्रजति न हि' इति तदावेशेन ते तद्वासिनः कालमपि न जानन्तीति भावः ; कालदोषास्तत्र न सन्तीति वा ;—"न च

Descriptions that supply the clue to Goloka are found in various places in the Vedas and the other Shāstras such as the *Purānas, Tantras,* etc. The *Chhāndogya* says:—

ब्रूयात् यावान् वा अयमाकाशस्तावानेष अन्तर्हृदये आकाशः उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते । उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ।"

The sum and substance of it is that all the variegatedness of this mundane world and much more variety over and above the mundane, are to be found in Goloka. The variety in the Transcendental World is fully centralised whereas in the mundane world it is not so and hence productive of weal and woe. The centralised variety of Goloka is unalloyed and full of transcendental cognitive joy. The Vedas and *sādhus* practising devotion revealed by

कालविक्रमः" इति द्वितीयात् । अत एव 'श्वेतम्' शुद्धं 'द्वीपम्' अन्यासङ्गरहितम्, "यथा सरसि पद्मं तिष्ठति तथा भूम्यां हि तिष्ठति" इति तापनीभ्यः । क्षितीति,—तदुक्तम्—

"यं न विद्मो वयं सर्वे पृच्छन्तोऽपि पितामहम्" इति ॥ ५६ ॥

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the Vedas, by availing the support of their individual cognitional aptitude actuated by devotion, may have a sight of Divine Realm and by the power of the Grace of Krishna their tiny cognitive faculty attaining the quality of Infinitude they are enabled to be on the level of the plane of Enjoyments of Krishna.

There is a hidden meaning of the proposition 'Even though Supreme that is also nevertheless the Object of Enjoyment' (परमापि तदास्वाद्यमपि च). The word 'परमापि' indicates that Sree Krishna is the only Truth Absolute in all the Transcendental Blissful Principles and 'तदास्वाद्यमपि' means His Object of enjoyment. The Glory of Rādhā's Love for Krishna, tasty quality (*rasa*) of Krishna that is realised by Rādhā and the Bliss of which Rādhā is conscious in the process of such realisation, all these three-fold *Bhāvas* (emotional entities) becoming available for Enjoyment by Krishna He attains His Personality of Shree Gaursundar. It is also this that constitutes the Transcendental Bliss of the delicious

अथोवाच महाविष्णुर्भगवन्तं प्रजापतिम् ।
ब्रह्मन् महत्त्वविज्ञाने प्रजासर्गे च चेन्मतिः ।
पञ्चश्लोकीमिमामाद्यां वत्स तत्त्वं निबोध मे ॥५७॥

तदेवं तस्य स्तुतिमुक्त्वा श्रीभगवत्प्रसादलाभमाह,—अथेति सार्धेन । सर्वं स्पष्टम् ॥ ५७ ॥

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loving (*rasa*) service manifested by Shree Gaursundar. This also eternally exists only in the selfsame Sveta-dvīpa. (56)

Translation.—On hearing these hymns containing the essence of the Truth, the Supreme Lord Krishna said to Brahmā, "Brahman, if you experience the inclination to create offspring by being endowed with the real knowledge of the Glory of Godhead, listen, My beloved, from Me to this science set forth in the following five shlokas. (57)

Purport.—The Supreme Lord became propitious when Brahmā with great eagerness chanted the Names, 'Krishna' and 'Govinda' expressive of the Form, Attribute and Pastimes. Brahmā was actuated by the desire for mundane creation. Krishna then said to Brahmā how pure unalloyed

प्रबुद्धे ज्ञानभक्तिभ्यामात्मन्यानन्दचिन्मयी ।
उदेत्यनुत्तमा भक्तिर्भगवत्प्रेमलक्षणा ॥ ५८ ॥

तत्र प्रसादरूपां पञ्चश्लोकीमाह,—प्रबुद्ध इति । "ज्ञान-विज्ञानसंपन्नो भज मां भक्तिभावितः" इत्येकादशात् ॥ ५८ ॥

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devotion can be practised by souls engaged in worldly occupations by combining the same with the desire for carrying out the Behest of the Supreme Lord. "The knowledge Absolute is knowledge of the Glory of Godhead; if you want to procreate offspring being endowed with such knowledge, listen attentively to the science of devotion that is contained in the following five shlokas."

(How *Bhakti* is practised by performing worldly duties in the form of carrying out the commands of the Supreme Lord, is being described. (57)

Translation.—When the pure spiritual experience is excited by means of cognition and service (*Bhakti*), super-excellent unalloyed devotion characterised by love for Godhead is awakened towards Krishna, the Beloved of all souls. (58)

Purport.—Real knowledge is nothing but knowledge of one's relationship to the Absolute. Real knowledge is identical with the knowledge of subjective natures of *Chit* (animate), *a-chit* (inani-

प्रमाणैस्तत्सदाचारैस्तदभ्यासैर्निरन्तरम् ।
बोधयन्नात्मनात्मानं भक्तिमप्युत्तमां लभेत् ॥ ५९ ॥

प्रेमलक्षणभक्तेः साधनज्ञानरूपयोर्भक्त्योः प्राप्त्युपायमाह,—प्रमाणैरिति । 'प्रमाणैः' भगवच्छास्त्रैः 'तत्सदाचारैः' तदीया

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mate) and Krishna and of their mutual relationship. Here mental speculation is not alluded to, since that is antagonistic to service (*bhakti*). The knowledge that embraces only the first seven of the ten basic principles (*Dashamula*) is the knowledge of relationship. The substantive nature of the spiritual function (*abhidheya*) inculcated by the science of devotion 'Hearing', 'Chanting', 'Meditation', 'Tending His Holy Feet', 'Worshipping by rituals', 'Making prostrations', 'Doing Menial Service', 'Practising friendship' and 'Surrendering Oneself' are identical with practising the search for Krishna. It is specifically described in *Bhaktirasāmritasindhu*. Devotion (*bhakti*) characterized by love for Godhead makes her appearence by being awakened by such knowledge and practice. Such devotion is super-excellent *bhakti* and is no other than the final object of attainment of all spiritual endeavour of the individual soul (*jeeva*). (58)

Translation.—The highest devotion is attained by slow degrees by the method of constant

ये सन्तस्तेषामाचारैरनुष्ठानैः 'तदभ्यासैः' तेषामेव पौनःपुन्य-बाहुल्येन, 'आत्मनात्मानं बोधयति' 'स्वयमेव स्वं भगवदाश्रितः शुद्धजीवरूपमनुभवति ततोऽप्युत्तमां शुद्धां भक्तिं लभते' इति । तथा च श्रुतिस्तवे,—

"स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं
तव पुरुषं वदन्त्यखिलशक्तिधृतोंऽशकृतम् ।
इति नृगतिं विविच्य कवयो निगमावपनं
भवत उपासते अङ्घ्रिमभवं भुवि विश्वासिताः" ॥ इति ॥५९॥

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endeavour for self-realisation with the help of scriptural evidence, theistic conduct and perseverence in practice. (59)

Purport.—Evidence—the devotional Scriptures, *e.g.*, *Shreemat Bhāgavatam*, the *Vedas*, the *Purānas*, the *Geetā*, etc. Theistic conduct—the conduct of pious persons (*sādhus*) who are pure devotees and the conduct of those pious persons who practise devotion to Godhead actuated by spontaneous love. Practice—to learn about the ten basic principles (*dashamula*) from the Shāstras and on receiving the Name of Hari as laid down in the same, embodying the Name, Form, Quality and Activity of the Divinity, to practice the chanting of the Name by serving Him night and day. By this are meant study of the Shāstras and association with the *Sādhus*. The tenfold offence to Holy Name ceases by serving the Name of Hari and simultaneously

यस्याः श्रेयस्करं नास्ति यया निर्वृतिमाप्नुयात् ।
या साधयति मामेव भक्तिं तामेव साधयेत् ॥ ६० ॥

तथा च प्रेमभक्तिरेव साध्या, नान्येत्याह,—यस्या इति ।
तदुक्तं चतुर्थे—

"अतो मां सुदुराराध्यं सतामपि दुरापया ।
एकान्तभक्त्या को वाञ्छेत् पादमूलं विना बहिः ॥ इति ॥ ६० ॥

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practising pious conduct. 'Practice' is no other than following the mode of service of the Name practised by the *Sādhus* without offence. By perseverence in such practice and devotion characterized by love which is the fruit of spiritual endeavour makes her appearence in the pure Essence of the Soul. (59)

Translation.—These preliminary practises of devotion (*sādhan-bhakti*) are conducive to the realisation of loving devotion. (Loving Devotion)—than whom there is no superior well-being, who goes hand in hand with the attainment of the exclusive state of supreme bliss and who can lead to Myself. (60)

Purport.—The *Jeeva*-Soul has no better well-being than Loving Devotion. In this is realised the final Beautitude of *Jeevas.* The Lotus Feet of Krishna are attainable only by loving devotion. He who cultivates the preliminary devotional activities

धर्मानन्यान् परित्यज्य मामेकं भज विश्वसन् ।
यादृशी यादृशी श्रद्धा सिद्धिर्भवति तादृशी ॥
कुर्वन्निरन्तरं कर्म लोकोऽयमनुवर्त्तते ।
तेनैव कर्म्मणा ध्यायन् मां परां भक्तिमिच्छति ॥६१॥

पुनः शुद्धामेव साधनभक्तिं द्रढयन्नन्यकामैरपि तामेव कुर्या-दित्याह,—धर्मानन्यानिति । तदुक्तम्—

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anxiously keeping in view that realised state of devotion can alone attain to that object of all endeavour. None else can have the same. (60)

Translation.—Abandoning all meritorious performances serve Me with faith. The realisation will correspond to the nature of one's faith. The people of the world act ceaslessly in pursuance of some ideal. By meditating Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme service. (61)

Purport.—The function characterized by unalloyed devotion is the real function of all individual souls (*Jeevas*). All other varieties of function are activities of the external cases. These exoteric and esoteric *dharmas* (functions) are manifold, *e.g.*, non-differential knowledge of the Brahman aiming at extinction of individuality, the *Ashtānga-yoga-*

"अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥" इति ॥ ६१ ॥

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dharma having as its goal attainment of the state of exclusive existence (*Kaivalya*), atheistical fruitive ritualism aiming at material enjoyment, *jnāna-yoga-dharma* seeking to combine knowledge with fruitive activity and the practice of the function of barren asceticism. Getting rid of all these, serve Me by pure devotion rooted in faith. Exclusive faith in Me is 'Trust'. Faith in the form of trust by the process of gradual purification tends to become a constant engagement (*nishṭhā*), an object of liking (*ruchi*), of attachment (*āsakti*) and a real sentiment (*bhāva*). The more transparent the faith, the greater the degree of realisation. If you ask—"How will the preservation and conduct of worldly affairs be feasible if one is continuously engaged in the endeavour for the realisation of *bhakti*? What also will be the nature of the endeavour for the realisation of *bhakti* when the body will perish consequent on the cessation of the function of the body and of society ?

In order to strike at the root of this misgiving the Supreme Lord says, "This world subsists by the constant performance of certain activities. Fill all these activities with meditation of Me.

This will destroy the quality that makes those activities appear as acts done by you. They will then be of the nature of My service (*bhakti*).

"Mankind live by the three-fold activities of body, mind and society. Eating, seating, walking, resting, sleeping, cleansing the body, covering the body, etc., are the various bodily activities; thinking, recollecting, retaining an impression, becoming aware of an entity, feeling pleasure and pain, etc., are the mental feats; marrying, practising reciprocal relationship between the king and subject, practising brotherhood, attending at sacrificial meetings, offering oblations, digging wells tanks, etc., for the benifit of the people, maintaining one's relations, practising hospitality, observing proper civic conduct, showing due respect to others are the various social activities. When these acts are performed for one's selfish enjoyment, they are called *Karma Kānda*; when the desire for attainment of freedom from activity by knowledge underlies these actions, they are termed *Jnāna-yoga* or *Karma-yoga*. And when these activities are managed to be performed in this way that is conducive to our endeavour for attainment of *bhakti* they are called *Jnāna-bhakti-yoga*, *i.e.*, the subsidiary devotional practices. But only those activities that are characterised by the principle of pure worship are called *bhakti* proper. My meditation is practised

in every act when *bhakti* proper is practised in due time while performing the subsidiary devotional activities in one's intercourse with the ungodly people of this world. In such position, a *jeeva* does not become apathetic to Godhead even by performing those worldly activities. This constitutes the practice of looking inwards, *i.e.*, turning towards one's real self, vide *Ishopanishad*—

"ईशावास्यमिदं सर्वं यत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यचिद्धनम् ॥"

The Commentator says in regards to this, "तेन ईशत्यक्तेन विसृष्टेन ।" The real significance being that if whatever is accepted be received as favour vouchsafed by the Supreme Lord, the worldly activity will cease to be such and will turn into service of Godhead (*bhakti*). So 'ईशावास्य' says कुर्वन्नेवेह कर्म्माणि...कर्म्म लिप्यते नरे ॥"

If the worldly acts are performed in the above manner one does not get entangled in *Karma* even in hundreds of years of worldly life. The meaning of these two *Mantras* from the *Jnāna*-point of view is renouncement of the fruits of one's worldly actions; but from the *bhakti*-point of view they mean the attainment of Krishna's Favour (*prasād*) by their transfer to His account. In this method, which

अहं हि विश्वस्य चराचरस्य
बीजं प्रधानं प्रकृतिः पुमांश्च ।
मयाहितं तेज इदं बिभर्षि
विधे विधेहि त्वमथो जगन्ति ॥ ६२ ॥

तस्मात्तव सिसृक्षापि फलिष्यतीति सयुक्तिकमाह,—अहं हीति । 'प्रधानम्' श्रेष्ठम्, 'बीजम्' पूर्णभगवद्रूपम्, 'प्रकृतिः'

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is the path of *archana*, you should do your duties of the world by the meditation of worshipping Godhead thereby". Brahmā cherishes the desire for creation in his heart. If that creative desire is practised by conjoining the same with the meditation of obeying therein the command of the Supreme Lord, then it will be a subsidiary spiritual function (*gauna dharma*) being helpful for the growth of the disposition for the service of the Divinity by reason of its characteristic of seeking the Protection of Godhead. It was certainly proper to instruct Brahmā in this manner. There is no occasion for such instruction in the case of a *jeeva* in whom the spontaneous aversion for entities other than Krishna manifests itself on his attainment of the substantive entity of spiritual devotion (*bhāva*). (61)

Translation.—"Listen, O Bidhi, I am the seed, *i.e.*, the fundamental Principle, of this world of

अव्यक्तम्, 'पुमान्' द्रष्टा ; किं बहुना ? त्वमपि मया 'आहितम्' अर्पितं तेजो बिभर्षि, तस्मात्तेन मत्तेजासा 'जगन्ति' सर्वाणि स्थावर-जङ्गमानि, हे विधे, 'विधेहि' कुर्विति ॥ ६२ ॥

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animate and inanimate objects. I am *Pradhāna* (the substance of matter), I am *Prakriti* (Material cause) and I am *Purusha* (Efficient cause). This fiery energy that belongs specially to the *Brahman*, that inheres in you, has also been conferred by Me. It is by bearing this fiery energy that you regulate this phenomenal world of animate and inanimate objects. (62)

Purport.—Certain thinkers conclude that the non-differentiated *Brahman* is the ultimate Entity and by undergoing self-delusion (*Vivarta*) exhibits the consciousness of differentiation; or, the Limiting Principle itself (*Māyā*), when it is limited, is the phenomenal world and is itself the *Brahman*, in its unlimited position; or, the *Brahman* is the substance and this phenomenal world is the Reflection; or, everything is an illusion of the *jeeva*. Some think that Godhead is evidently a separate entity, *jeeva* is another different entity, and the phenomenal world, although it is a singular principle, exists separately as an eternally independent entity; or, Godhead is the substantive Entity and all other entities, as *chit* and *a-chit* attributes, are one in

तदुक्तं तत्रैव,—

"अध्यायशतसंपन्ना भगवद्ब्रह्मसंहिता ।
कृष्णोपनिषदां सारैः संचिता ब्रह्मणोदिता ॥" इति ।

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principle. Some suppose that by the force of inconceivable potency sometimes the monistic and sometimes the dualistic principle is realised as the Truth. Some again arrive at the conclusion that the theory of the Non-dual minurs all Potency is meaningless; whence the *Brahman* is the One eternally unalloyed Entity vested with the Pure Potency.

These speculations have originated from Veda relying on the support of the Vedānta-Sutra. In these speculations although there is no Truth that holds good in all positions, there is yet a certain measure of truth. Not to speak of the anti-Vedic sepeculations *Sāmkhya, Pātanjala, Nyāya* and *Vaisheshika*, nor even of *Purva-Mimāmsā* which is fond of exclusive fruitive activity in conformity with the teaching of one portion of the Veda, the bodies of opinions detailed above have also come into existence by relying outwardly on the Vedānta itself. By discarding all these speculations, you and your *bona fide* community should adopt the Ultimate Principle identical with the Doctrine of *Achintya-Vedāveda* (inconceivable simultaneous distinction and non-difference). This will make you eligible for being a

यद्यपि नानापाठान्नानार्थान् स्मरन्ति नानार्थास्ते ।
तदपि च सत्पथलब्धा एवास्माभिस्त्वमी प्रमिताः ॥

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true devotee. The basic principle is that this animate world is made up of *jeevas* and the inanimate world is constituted of matter. Of these all the *jeevas* have been manifested by My supreme *(Parā)* Potency and this phenomenal world has been manifested by My secondary (*aparā*) potency. I am the cause of all causes. In other words, I regulate all of them by the Power of My Will although I am not a different entity from the Marginal and Material (*Taṭasthā* and *a-chit*) Potencies. By the transformation of those distinct Potencies *'Pradhāna'* (substantive material Principle), *'Prakriti'* (Material cause) and *'Purusha'* (Efficient cause) have been produced. Hence although as regards the subjective nature of all Potency I am *'Pradhāna'* *'Prakriti'* and *'Purusha'*, yet as the Possessor of Power I am eternally distinct from all those potencies. This simultaneous distinction and non-difference has also sprung from My Inconceivable Power. So let the attainment of love for Krishna by the practice of pure devotion through the knowledge of their mutual true relationship that subsists between the *jeeva*, the *jaḍa* (matter) and Krishna based on the Principle of Inconceivable simul-

सनातनसमो यस्य ज्यायान् श्रीमान् सनातनः ।
श्रीवल्लभोऽनुजः सोऽसौ श्रीरूपो जीवसद्गतिः ॥

इति श्रीब्रह्मसंहितायां मूलसूत्राख्यं पञ्चमोऽध्यायः ।
श्रीकृष्णप्रीतये भवतादिति करुणामयमनिशं कृष्णं नमामि ॥

इति श्रीजीवगोस्वामिकृता ब्रह्मसंहिता-टीका संपूर्णा ।

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taneous distinction and non-difference, be My Instruction for being handed down in the order of Spiritual preceptional Succession in your community (Shree Brahma Sampradāya). (62)

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